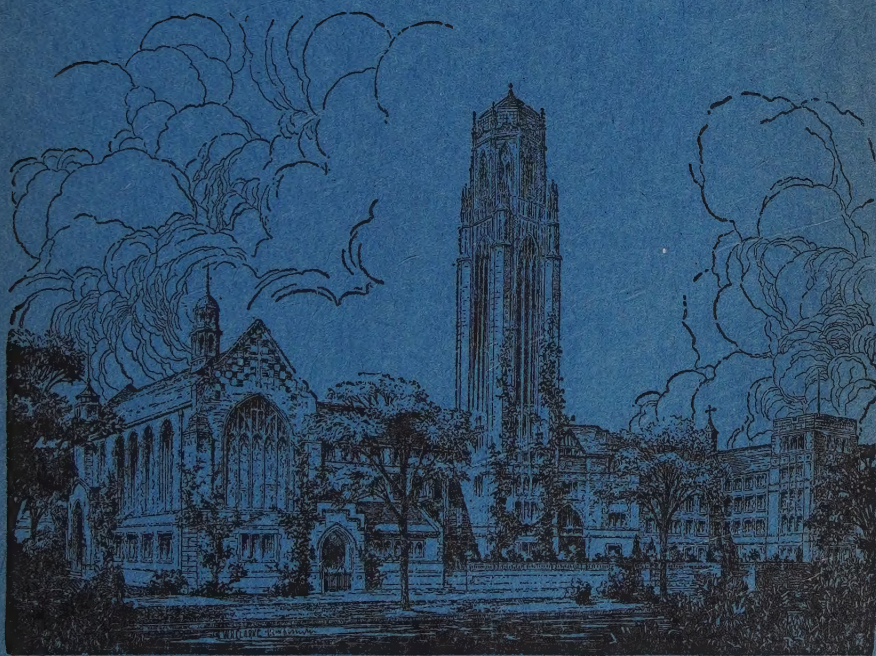


Volume XX

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The
Chicago Theological Seminary
REGISTER



In this Issue: *Palmer, Patton, Robinson, Holt, Spinka,
Alderton, Mullenbach, Kincheloe, Smith.*

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Library Extension Service Bulletin

The Chicago Theological Seminary

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FRED EASTMAN, *Editor*

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The Homely Virtues

By CARL S. PATTON

[It will be good news to all who read these lines that Dr. Patton is to be with us again during the second term of the Summer Quarter. Preachers and other church workers who can take his courses then will be fortunate.—THE EDITOR.]

I DO NOT speak of optimism, for that is a shining virtue; nor of patriotism, for that is glorious upon the face of it; nor of public spirit, because that leads us far from home; nor of respect for law, for that also is a far-reaching thing. I speak only of the homely virtues.

1. And I begin with the homeliest virtue I can think of. This is economy. Homely is a mild name for it. It is positively repugnant to most people these days. Even if you distinguish it carefully, as you should, from meanness, or stinginess, or from mere hoarding for the sake of hoarding, still no poet ever went wild about economy, and no singer ever made a reputation by singing about it. There is no sparkle to it. Nobody can pretend that it just naturally draws people to you. People will more likely call you a skinflint or a tightwad. But it is certainly a biblical virtue. "There is treasure in the house of the wise," says the Book of Proverbs, "but a foolish man spendeth it up." "He that is slothful in his work is brother to him that is a great waster." Jesus' greatest parable was about a boy who wasted his father's money. The ad-

vantage of economy is that when you need your money you still have it, and that you can do good things and big things with it because you haven't let it dribble away on nothing. It works on the principle of the storage dam or the powerhouse. Therefore it is a virtue that has had much to do with building the world.

If we look back at our Puritan ancestors, one foundation of the commonwealth they built was the simple fact that they did not throw away their money, nor spend it before they had it as folks do these days. Solid they were, and substantial; and they spent their money for things that were well built and would last, and that looked dignified and solid like themselves. But they didn't throw it around for the fun of it. If we look at a country like Holland, or Switzerland, or at a people like the Scotch, there seems to be some definite connection between economy and national stability. The free-spending nations have never been the stable ones. We are the only people that has ever grown great on extravagance, and it remains to see where we come out with it. The men who have given away the most money, and given it the most

wisely, have never been the free-spenders. Russell Sage and Andrew Carnegie and John Rockefeller never picked out the most expensive restaurants, nor put in much time with the rounders. They saved their money, to be able to give it away. Extravagance is a kind of senseless selfishness. It is spending on yourself more than you are worth.

You cannot do everything with economy, of course. You cannot run a business on the principle of economy alone any more than you can run a railroad train with the brakes alone. It is only a homely virtue. But if you knew the number of automobiles in America that have been bought on time by people whose houses are not yet paid for, and the amount of soft raiment that is worn but not yet settled for, and the fine furniture which the people who use it do not yet own, and the proportion of our people whose incomes are mortgaged for months and years to come and who will be on the rocks if they are three months out of a job; if you read Dean Inge's statement that no way has yet been found to keep democracies from bleeding to death by extravagance, it may appear to you that economy is not the merely picayune virtue that it has often been called. America is unpopular today in Europe. That is partly because all the Europeans owe us money. But what aggravates our unpopularity abroad is the tremendous sums of money our American travelers have to spend, and the silly and obnoxious way they throw it around. A recent American traveler in Europe wrote, "Rich Americans who buy up precious old English pictures and show places, and even take down houses to move them bodily to America . . . all contribute to the ill-will." Why not? Economy is a homely virtue, but sooner or later the effects of it, or of its opposite, get far away from home.

2. I name a second homely virtue—

homely in both senses; nothing spectacular about it, and you certainly need it around home. It is patience. Patience is without doubt partly a matter of nerves. The ass is patient because he is not born with a highly organized nervous system. The musician is apt to be impatient, because you can't make a musician out of a man without nerves. There are times when we cannot wait, we cannot forbear, we cannot even look pleasant, because we are worn to a raw edge. We fly to pieces because we have held together as long as we can. Sick people ought not to be asked to be patient (it seems queer that that should be a special name for them), and nervous people have to try hard for it. But a man can be more patient or less, according as he sets out to stand things quietly, or excuses himself for every outbreak and secretly enjoys it.

The patient man will not get a lot of admiration. He will often be called dull. People will think he has no spirit, or he would speak up. It is a homely virtue. But around the house, or in the school-room or the office or the store, I can't think of anything that counts for more. You cannot be a clerk without it, for only one customer out of a dozen will be perfectly reasonable. You cannot be an employer without it, for blunders and laziness are just as common among workmen as they are among employers. You cannot be a doctor without it, for sick people are never reasonable. You can't go to church without it, for every preacher will always be saying something that you don't like. You can't be a good mother without it, for there was never yet a family of quiet and orderly children. You can't look hopefully on the world without it, for endless things are wrong, and the processes of history are terribly slow. But if you can wait, and hold yourself together, and take your time, as God and Nature do, I don't see how anything can

down you. Job got a world-wide reputation on one quality alone, his patience. I imagine it is true as Disraeli once said, that "patience is the larger part even of genius." I know that if you take away from Abraham Lincoln his patience, his almost superhuman patience, the whole man as we know him would fall apart.

And if you say, "I could be patient, if people only were not so stupid and unreasonable," you don't understand; for if they weren't, there would be no need for patience. And, besides, that's exactly the reason why people have to be patient with you. Or if you say, "There is a time when patience ceases to be a virtue," I say I have heard that also, but people who are always looking for that time, find it long before it comes. No; it is a homely virtue, and not so much in style as it was before we flew around in automobiles and got the king of England on the radio and so on. But with the wise it will never go out of date. And I can only say, God give us more of it—you with me, and me with you, and all of us with everybody—for we all need it.

3. And something like patience is good nature. Not quite the same; for a man can be patient and glum about it. As the good woman said when somebody quoted to her the advice, "Grin and bear it," "I'll bear it, but I won't grin."

Good nature is not a heroic virtue. Half the melodramatic glory of Napoleon, for instance, would be gone if his pictures gave a good-natured twist to his face. It is that expression as if he had just eaten somebody and was looking for someone else that makes him the dark man of power and mystery to all casual lookers. We don't think of most of the world's great men as being specially good-natured. We picture them with a set, determined, do-or-die look, but not with good nature. Most of us can thank the Lord that we

were not intended for great men and are therefore at liberty to be good-natured.

I do not pretend that good nature will accomplish everything. Our Rotary Club philosophy and the mottoes over our desks bidding us to smile and to keep smiling probably lead us to overwork it now and then. In the pulpit you cannot safely substitute it for a knowledge of theology, or at the bar for a knowledge of the law. It is not a fundamental virtue. A man can be a hero, like John Brown, or a theologian and reformer like John Calvin, without it. It's only a homely virtue, like the salt on the potatoes or the flowers on the mantle or the pillow under your head at night. You can get along without any of them. But if you have anything else in you, any desire to do good, and any intelligence or personal force to do it with, any high purpose of any sort, it will go ten times as far with good nature as without it. It is the oil that lubricates the social machine, and the man who doesn't have it is always burning out his own bearings and having to be towed in. When I think of a man like Frederic Douglass, of whom my old professor in college said, "It deserves to be written in letters of gold, he never got sour"; or of Booker Washington, who went to Tuskegee to make a university which nobody had asked for out of nothing, and did it, and no matter how often he was turned from the rich man's door always went away smiling and came back the same; or of Joshua Reynolds with his deafness, or Charles Lamb with his paralyzed father and his mad sister, and of countless other men and women, known and unknown, I think there is practically no obstacle in all the world that will not go down before the simple power of good nature. The man who cannot be ruffled, who cannot only bear it but grin, whose dignity cannot be hurt—always finds a place. But people ship the grouch on

from one port to another if they possibly can. If you can be good-natured you will do that much more good in the world, and have that much more fun in it; and you will be here that much longer, because you won't wear so terribly on yourself.

4. I name another homely virtue—faithfulness. Homely, because I do not mean, now, faithfulness to any high and far off ideal formed in some hour of inspiration. I mean faithfulness to the hundred and one demands of everyday life. It is time to get dinner, and you get it. You said you would be there, and you are. The bill comes in, and you pay it. You took your husband for better or for worse; he looks worse, sometimes, but you stand by him just the same. The children's clothes are torn and you mend them. Whatever is up to you to do, you do it, and you don't fail. Plodding along, doing one little thing after another because it is expected of you, being there like a cog in the wheel, pulling your weight every day, sticking to the job—that's faithfulness. A homely virtue. No brass-band effects in it whatever. It means that you will wake up tired in the morning now and then, and wear your old coat because you haven't the time or the money to get a new one. You have to watch out in it, not to let yourself be a mere drudge at it. You have to keep a hole cleared in it, so that you can see out of it. You even have to get away from it now and then for a day or two. But, never forget it, the world rests on the shoulders of the faithful people. The people who cannot be depended upon, who say they will be there and are not, and that they will do it but don't, no matter how brilliant or how pretty they may be, are part of the load that has to be carried. The people who carry it are the faithful ones.

5. And I name one other homely virtue—sympathy. I don't mean the dewy sen-

timent that keeps you forever feeling for your handkerchief, I mean what the word originally implies—the habit of feeling with folks and seeing with them, getting to where you look through the same peephole as they do, so that you see the same procession going by that they see and feel about it as they feel. It is a homely virtue, in that more than anything else it makes a man at home in the world, and the absence of it makes him an alien and a stranger. At Glacier Point one day there was a party of four or five people who grumbled first because the dining-room had been discontinued, and then because there wasn't a table cloth on the cafeteria table, and then because the boy said he wasn't allowed to wait on them and they had to stand in line like the rest of us—and when they went away and the hostess stood out wishing all the guests a pleasant journey, one of them said, good and loud, so as to be sure everybody heard it, "We want you to understand that we consider this the worst hotel, the worst food, the worst service, the worst everything that we have ever found." I don't suppose she was an ill-natured woman, but she didn't enter into the situation, that was all—didn't picture herself driving the bear out of the kitchen as the cook had done that morning, nor ordering food from thirty miles away as the housekeeper had to, nor keeping a house clean with almost no water to do it with, and the whole thing 7,000 feet up in the air and thirty miles from everywhere. She didn't see one single thing about the whole business as it looked to those who had to do it for her. The power to do this, I suppose, is born in some folks, more than it is in some others. But it can be learned. All you have to do is to get your mind off of yourself, quit thinking so much about your own comfort and your own dignity, in other words quit looking at the world as if you were the only person

in it and it were made all for you, and give your soul a fair chance to be human.

Now about these homely virtues, and any more like them that you want to put with them, I have two things to say.

The first is that when you practice these virtues long enough, and work familiarly with them, and come to know them thoroughly, they become beautiful to you. They are like people who at first looked plain to us but have become transfigured in our eyes till, look at them as hard as we will, we can see no ugliness about them, and no commonness, but they are altogether lovely to us. In economy you see no mere pinching of the penny, but the foundation of fortunes, the endowments for hospitals and schools, and the establishment of commonwealths. Good nature becomes to you no longer a superficial matter of smiling whether you feel like it or not, but a great spiritual force that carries men smoothly to vast accomplishments. Sympathy is no longer a maudlin sentimentality, but a great deep feeling of kinship with your kind, however high or low, good or bad. Faithfulness is no little boy running endless errands, but a great and beneficent giant on whose shoulders the whole world rests. And in the face of patience you see no longer any trace of weakness or mere submission, but that great divine wisdom with which God works in nature and in human history, which chiseled the features of Abraham Lincoln and gave the patriarch Job a name that has lived through the ages. You have to get close to these homely virtues, you have to live with them and work at them every day for many years, to see all this in them. But it is all there.

Second, for me, at least, these homely virtues have their natural basis in religious faith. As to economy, why should I throw away my substance or waste it on

trinkets, when I can use it to push the kingdom of God along in the world? Why shouldn't I be good-natured when God looks out of every sunrise at me with a smiling face? Why should I be thinking always about myself and never see the world from other people's angle, when God has bound us into one family by his love? Or how can I be unfaithful, when God has trusted me? Or who am I to be impatient, in the face of the infinite patience of God with me? I do not say you cannot have these homely virtues without religion. But religion makes them natural and easy to you.

I have this, therefore, to say to you: keep on with these homely virtues and never despise them. And bring before yourself continually what they mean. When you save your money, do not say, here is where I get ahead a penny, but, here is where I put myself into that divine economy in which nothing is ever wasted. As you go about your rounds, endless as they seem to you, as you wait patiently for results you cannot see, say to yourself, here is where I continue the honorable tradition of Job, and fall into the footsteps of Abraham Lincoln, and partake of the patience of God, our Father. As you keep your spirit sweet, returning as often as you stray from the trail, say to yourself, here is where I make myself a partner with Jesus Christ, who knew no anger and in whose spirit there was no bitterness. And as you go faithfully, faithfully, faithfully about your daily task remember that you are entering so not only into the great company of the faithful on whose shoulders the world rests, but into the companionship of Him of whom the Bible says that even if we deny Him He will never deny us, for He abideth faithful. And may God bless you in the practice of the homely virtues, until your souls become beautiful by them.

Clarence Sidney Funk

1866-1930



IN THE year 1911 Mr. Clarence S. Funk was elected a member of the Board of Directors. He was soon chosen a member of the Executive Committee and began to serve on the Finance Committee, of which he was later made Chairman. He acquainted himself with the history, the government, the program and problems of the institution until he was thoroughly informed on all the phases of the Seminary's policy. After the removal to the vicinity of the University of Chicago, which Mr. Funk actively favored, he became especially interested in the Seminary's development in the new location. As his business relations permitted, he gave an increasing amount of time and attention to the financial and building plans. When the funds were finally assured, he became Chairman of the Building Committee, and under his leadership the present buildings were constructed. The Cloisters were appropriately named in his honor as a recognition of his vision, courage, practical skill, and constant devotion in carrying the plans through to successful completion. Mr. Funk died on January 6 in his sixty-fourth year. The Faculty record by this minute and by their action in closing the Seminary on the day of Mr. Funk's funeral their sorrow in the loss of their counselor and friend. They also express their deep sympathy to Mrs. Funk, Dorothy, and Donald, with their assurance of the admiration and honor in which Mr. Funk's memory always will be held by them.

The Pastoral Prayer

By ALBERT W. PALMER

THE pastoral prayer is, for the Protestant service of worship, what the elevation of the host is in a Roman Catholic mass—the supreme symbolic moment of communion with the divine. Inasmuch as a living personality pouring out his soul to God is a greater and nobler symbol than anything inanimate or physical, this prayer should lift the service to the highest level of aspiration, mystical power, and hushed expectancy. That this is not always so, that it may be even a time of boredom and relative inattention, is the fault of the minister and due to his lack of appreciation of its significance, or his inadequate understanding of how to lead his congregation in prayer. It is better for a church service to be known for its worship than its eloquence; and a minister, while he may feel a passing sense of satisfaction at a word of appreciation for his preaching, knows that such words are superficial indeed compared with a quiet and even faltering syllable of gratitude for the prayer.

A good pastoral prayer depends first of all on the depth and intensity of the minister's own sense of the reality of the God to whom he prays. The religious press has recently been agitated with the question: "Can the humanist pray?" I think he can—for the present, at least. It is not the correctness of his idea about God which conditions the prayer so much as the sincerity and intensity of his conviction of the reality of the particular God to whom he prays. Better prayers may come from men tremendously in earnest about a very partial, vague, and inadequate sort of God than from men of much theism but little fire. Of course, if this is so, it then follows, all the more, that the

nobler and more adequate the conception of God the prayer-leader has, the better. In the end, one cannot but feel that prayer will persist in its deepest emotional potency only when God is supremely personal. It is hard to see how a subpersonal God will continue to awaken the prayer emotion after the language and unconscious influence of a theistic tradition have passed away.

The first step, then, in a good pastoral prayer is a spirit of hushed and devout waiting by the minister himself before God as the supreme Oversoul of the universe. If he is not in the noblest sense a priest at the moment of public prayer, he only goes through a mummery and empty form.

The second step is also a priestly one in its finest, broadest meaning. He who leads in prayer must gather to himself with a sympathetic and understanding heart all the varying needs of the waiting congregation. Aye, and more, for he must feel the world outside and its needs—the disinherited, the prisoner, the foreigner, the forgotten. But, particularly, he must enter with a constructive imagination into the lives of the men and women here before him. Let him say to himself: Here are the troubled, the bereaved, the wistful; here is the tired mother, the harassed business man and the numb victim of routine; here are the lonely and the stranger, the injured and mistreated, the disillusioned and the superficial, the tempted, the fearful, and the sinning. Even the hypocrite is here! He will do well to remember that the joyful and triumphant also are present. Youth with its vitality and hope, maturity with its mastery and achievement. Religion must not seem to such to be merely a consol-

tion and a caring for the wounded. It must also sound a trumpet in the dawn! All the intimate knowledge and winnowed wisdom of his pastoral experience as he has gone in and out among his people or as they have come to him with their troubles will be the background of his prayer. What a thrilling task it is for the minister thus to catch the varying moods of the congregation, gather them all together and bring them, hushed and humble and expectant, into the attitude of worship!

How shall he do it? It will now depend largely upon his sense and power of emotional leadership. He is to lead not only their minds but their hearts and wills. Much will depend on the service which has just preceded. In general, it is well to precede the pastoral prayer by a brief but deeply devotional responsive service designated "The Call to Prayer," followed by a verse of some old hymn, sung softly by the choir, and then a period of absolute silence before the spoken prayer begins.

Something depends upon the minister's voice. It should be low but not too low, deep but not too deep, and there should be in it a warmth and vibrant quality which is sympathetic without being sentimental, honeyed, or artificial. Reality, reverence, reassurance, expectancy are communicated by the voice even before the words. A minister may well guard his health and deny himself rich food, late hours, cigarettes, or any other dissipation, if thereby he can preserve his voice as a better instrument for the worship of God.

But a voice is a vain thing unless it has something to say! And so the content of the prayer is all-important. First of all, it should not contain too much! We don't need to give information to God—he knows before we tell him. The purpose of the prayer is to bring us to God, not God to us. Its keynote, as Fosdick says, should be not "Give me" but "Use me." It must deal, then, with the vital concerns

of the congregation—either with the things that are keeping them apart from God or with the open doors by which they may pass into the inner sanctuary. It should never be a sort of disguised bulletin of the week's events or a concealed announcement device like the famous prayer of the college president, "O Lord bless the French class which thou knowest will not meet at the usual hour but at 10:45 this morning!" And yet it may, and indeed often must, deal with what is in the focus of attention. For example, what minister could help praying for Hoover and MacDonald that Sunday morning when he knew they were walking together somewhere alone beside the Rapidan discussing the ways of peace for two great nations?

Is there any preferred order in public prayer? Order there should be in the leader's mind, but it may well be changed from time to time lest, to the congregation, it becomes routine and stereotyped. In general, the writer finds his pastoral prayer tending to arrange itself as follows: First comes the cry of the soul for the presence of God. "O God, in whom we live and move and have our being, gather us close to thee now in the hour of morning prayer." "Out of the turmoil of the week, out of the dust and smoke of daily life, out of all our troubles, out of all the cheap and trivial things of the passing hour, we come, O Lord, into this sacred place and this holy hour that we may listen for thy voice and hear that only." Sentences like the foregoing then lead easily and naturally into the mood of confession. What the prayer-book calls a prayer of humble access follows almost inevitably: "We recognize, O God, that merit lives from man to man and not from man, O Lord, to thee; and so we come with no false pride or sense of undue importance but humbly and simply, as children to a well-beloved Father."

Petitions for forgiveness, new light, added strength, continued guidance follow naturally, and then the prayer lifts itself to look out on wider horizons and we pray for others—the stranger, the tempted, the bereaved, the overburdened, the ill. On it goes to yet wider concerns and interests: the church, the missionary, the city, the nation, the world! And then, before it closes, let it come back to the personal again: “O Lord, beyond these spoken prayers, each one of us brings to thee in the quiet of this holy hour his own personal, intimate, inarticulate longings and aspirations—all we could never be, all we aspired to be and were not, thoughts hardly to be packed into a narrow act, fancies that broke through language and escaped—O Lord, hear these unspoken yearnings of our as yet unrealized and nobler selves as we lift them to thee in the peace and quiet of this hour, through Jesus Christ, Our Lord, Amen.” And then, very softly, as though an echo far away, the organist plays a verse of some old beloved hymn against a background of distant chimes and the prayer is done!

Of course it is quite obvious that, in the noblest truest sense, all this requires literary skill—only it must not be a self-conscious, pretty, ornamental, sixteenth-century Gothic, flamboyant, or rococo kind of literary skill. It must have at

times the ruggedness of the hills and the realism of a Doric column! The language must be that of reverence and of dignity. It is better not to call God “you,” though with uneducated men that may sometimes be the acid test of reality; neither do men want any easy familiarity with that august and mystic Spirit which broods over the universe; and yet there must be something which is beyond reverence and dignity—there must be intimacy! Intimacy but not familiarity! For a man must be intimate with the God of his own soul—intimate but never familiar.

How shall a man master the language of devotion? By loving it and making it a part of himself! Some of it is in the Bible—there is the fountainhead, of course. But it is also in the prayer-book and in modern books of prayer, like Joseph Fort Newton’s *Altar Stairs* and Orchard’s *The Temple* and Rauschenbusch’s *Prayers of the Social Awakening* and Stevenson’s *Vailima Prayers*. A verse or phrase from an old hymn will often lift a prayer to a new emotional level. Last of all, a man must love and cherish poetry if he would pray. Not long quotations—never that!—but faint and far-off echoes of the great poets which will fill his prayer with overtones that people will hear, not always knowing what they hear, with spiritual joy and uplifted hearts.

The Dynamic Quality in Jesus’ Teaching

By BENJAMIN W. ROBINSON

WAS the religion of Jesus anything more than a synthesis of previously existing ideals? Is the modern aeroplane a new combination and arrangement of old materials? One thing is sure: the aero-

plane has made it possible and practicable for men to rise into the air and fly. And Jesus has done just that for millions of souls. Did he do it by synthesis of old ideals, or by adding something quite new?

When the dynamic character of Jesus’

religion is once recognized, the contrast between his teachings and the earlier Hebrew standard becomes very apparent. The Ten Commandments are representative: "Thou shalt have no other Gods before me," "Thou shalt not make unto thee any graven image," "Thou shalt not kill," "Thou shalt not steal." The extreme negative quality of the Old Testament injunctions strikes the reader more and more forcibly. Only one of the Ten Commandments has a positive tone: "Honor thy father and thy mother." Closer study reveals the fact that this commandment also is a warning that those who dishonor or neglect their parents will have their days cut short.

Even the commandment "Thou shalt love thy neighbor as thyself" (Lev. 19:18) cannot be separated from the rest of the sentence in which it occurs: "Thou shalt not take vengeance against the children of thy people; but thou shalt love thy neighbor as thyself." In the early day, this commandment had little of the marvelous spirit of helpful service which Jesus later associated with it. In Matt. 5:43, Jesus says "You have heard that it used to be said 'Thou shalt love thy neighbor and hate thine enemy' but I tell you, love your enemies and pray for those who mistreat you."

Jesus illustrates his meaning by telling of the positive blessings which the heavenly Father sends to both the good and the bad, in making his sun to rise and the needed rain to fall. Go and do likewise, he says. The Old Testament injunction against taking vengeance on one's neighbor has become a command to help and to bless both neighbor and enemy.

The same principle holds in Jesus' revision of the Old Testament law, "an eye for an eye and a tooth for a tooth" (Matt. 5:38). I tell you, says Jesus, do not strike back or demand retribution. Nor should you be merely negatively non-

resistant. But if anyone strikes you on the right cheek, turn the other cheek to him. The thought of Jesus is perfectly clear. He will not allow his disciples to strike back, or to demand an eye for an eye. Nor will he allow his disciples to suffer injury and do nothing about it; such a procedure is too negative. Jesus' religion is positive. A man must express himself vigorously and actively. The turning of the other cheek is not easy, and demands initiative, and it may develop personality.

When a modern mother tells her boy to count ten before he strikes back, she sometimes gives the boy the impression that he should merely wait and do nothing. This would be a poor rule. But if the mother is supplying the boy with a program of action, if the counting is meant to be something positive and to lead the way to some better and nobler act than striking back, then the rule is a good one. Jesus recognized that it is the essence of the human personality to be active and to express itself. Instead of saying, do not hate your enemies, he told them to use the fire of their nature in doing good to those who persecute. "Overcome evil with good" (Rom. 12:21).

Among the Jews of Jesus' day, there were two schools of religion; one more literalistic, the other more liberal; the one headed by Shammai, the other by Hillel. Legend has it that the father of a boy, bringing him to enrol for study in Jerusalem, came to Shammai and said, "I will enrol my boy in your school if you will sum up the Law and the prophets while standing on one foot." Shammai sent him off in disgust. Coming to Hillel, the father made the same proposition. Hillel answered quickly, "Do not do to your neighbor anything that you would not like to have him do to you." This shows a broad and deep spiritual insight into the character of the Law, but stands in strik-

ing contrast to Jesus' positive expression of religion.

It is interesting in this connection to survey the stories of remarkable cures and of other wonder-deeds of Jesus' ministry and to compare them with corresponding stories of the Old Testament. Uzziah, the king, was smitten in the temple with leprosy (II Chron. 26:20). Jeroboam, when he started to oppose the man of God, found that his hand suddenly withered up, so that he could not draw it back (I Kings 13:4). The plagues of Egypt were destructive. Jesus' deeds were all constructive. Jesus never smote anyone with leprosy, nor withered any human hand. On the contrary, it is narrated that he healed lepers and restored withered members. His whole ministry was a beautiful expression of the outgoing love of God. The Gospel writers caught his spirit.

One of the highest expressions of the Old Testament religion is found in Mic. 6:6-8: Wherewith shall I come into the presence of Jehovah? Shall I come with burnt offerings; will he be pleased with thousands of rams, or with rivers of oil? He has shown you, O man, what is good; and what does Jehovah ask of you but to act justly and to love mercy and to walk humbly before your God? Micah's expression is remarkable for its clear distinction between the religion of mere temple sacrifice and the religion of moral conduct in daily life. The ideal life is pictured in terms of justice and mercy and humility: these qualities are good, but they fall far short of the heights to which Jesus pointed. "Do good to those who hate you" (Luke 6:27). "If you do good to those who do good to you, what thanks have you? Even sinners do this" (Luke 6:34).

The appreciation of the active, outgoing, positive quality of Jesus' religion is the key to an understanding of the distinctive elements in his various teachings.

1. For Jesus, God is no longer the Jehovah of the Old Testament day who sits upon a throne and is merciful toward those Jews who pass in judgment before him. For Jesus, God not only created the world in the beginning and is constantly active in his work of blessing and helping mankind, but there is a certain added element. Nowhere does the outgoing love of God appear more strongly than in the parables of the Lost Sheep and the Lost Son. He "goes in search of the one that is lost until he finds it. And when he finds it he lays it on his shoulders in joy and when he comes home he invites his friends and associates and says 'Rejoice with me for I have found my sheep that was lost.' I tell you that in the same way there will be joy in heaven over one repentant sinner" (Luke 15:4-7).

The parable of the prodigal son pictures the father, not as merciful and forgiving merely, but as going forth to meet the son. "While he was still a long way off, his father saw him and was sorry for him and ran and fell on his neck and kissed him" (Luke 15:20). The picture of the reception which follows gives a never-to-be-forgotten impression of the active, energetic, powerful affection of the heavenly Father.

In commenting on the parable of the lost sheep, the Jewish scholar Montefiore says,

This verse (Luke 15:11) sums up one of the specific characteristics of Jesus and one of the new excellencies of the Gospel. "The sinners drew near to hear him." Surely this is a new note, something which we have not yet heard in the Old Testament or of its heroes, something which we do not hear in the Talmud or of its heroes. . . . The virtues of repentance are gloriously praised in the Rabbinical Literature, but this direct search for, and appeal to, the sinner, are new and moving notes of high import and significance. The good shepherd who searches for the lost sheep, and reclaims it and rejoices over it, is a new figure.

This outgoing love of God is well presented in a recent essay by Karl Holl,

Gesammelte Aufsätze (1928), Volume II, pages 9 ff.: "Jesu Gottesbegriff: Gott sucht den Sünder. . . . Das ist dem Judentum fremd . . . und ebenso dem Heidentum." Holl finds here the supreme distinction of the Christian religion. Other religions may tell of God's love for righteousness, and for virtuous men and women. But the Christian religion advances beyond them all in telling of God's love for sinners. The Old Testament, to be sure, often mentions God's mercy toward those who have transgressed, but his mercy is that of a father who tries to forgive and forget. The glory of the Christian religion is that it pictures God as starting out in search of the sinner, to find him and befriend him and bring him back home.

2. Jesus' teaching of human brotherhood has the same dynamic quality. Jesus told his followers to do for others everything that they would like to have others do for them. He told them to do good to all alike. The Father above sends his rain and makes his sun to shine without regard to individual conduct. Those who were loyal to Jesus endeavored to follow his example in giving blessing and help to all those around them.

The Golden Rule, says Scott, "is found in the literature of various ancient peoples, but always in the negative form. . . . The new element in the Gospel precept lies in its positiveness" (*Ethical Teaching*, p. 20).

It was undoubtedly this positive aspect of his religion which Jesus had in mind when he said that the most insignificant worker in the kingdom of God was greater than that truly great representative of Judaism, John the Baptist (Luke 7:28). Negative religion of personal uprightness of character never had a greater champion than John. Yet the humblest worker who has caught the spirit of service is of greater religious significance than he.

3. Jesus' teaching concerning sin and righteousness drew a new line of distinction between the good and the bad. The old standard classed as virtuous those who knew the prohibitions of the law of Jehovah, doing penance for every transgression, and keeping themselves undefiled and separate from the world. It classed as sinners those who were ignorant of the law and unconsciously broke some of its rules, as well as those who, in full knowledge of the law, defiled themselves by eating at the same table with some Greek or Syrian, without atoning for the transgression. Jesus' new standard stated plainly that the one who gives a drink of water, or visits the sick, or feeds the hungry finds favor in God's sight.

It is not the interest in the poor and the outcast which is here the distinctive feature. The Old Testament is full of concern for the poor, and utters many a warning that God will not overlook any oppression of his little ones. The distinctive feature is that God condemns the one-talent man who returned his talent unused, calling him, a "wicked and idle" servant (Matt. 25:26). The man who put away in the handkerchief the pound intrusted to him is a "wicked" servant (Luke 19:22).

The sinner is the one who fails to enter into the positive path of approach to God through service and helpfulness. He may, like the "rich young ruler," have kept the whole law and failed to play the good Samaritan to his neighbor. He is a sinner in the sight of God. The righteous man is the one who has made good use of the opportunities intrusted to him and has proved a friend and brother to any neighbor in distress or need.

4. Likewise, prayer takes on a new atmosphere. Jesus prayed on the last night "Not my will but thine be done." Prayer which in the old day was largely an uttering of petitions for blessings, be-

came in the religion of Jesus a giving of the soul to God. The Jewish prayer, "Thy kingdom come," originally was a petition to Jehovah to send all those blessings which Jehovah was thought to have promised. The asking of favors is essentially negative and personal. The striving, through prayer, to bring the soul into union with the divine is essentially positive, active, expressive, outgoing, constructive, upbuilding.

5. The kingdom of God was for Jesus not only a collection of blessings which men were to receive from God. For Jesus, the kingdom was a task and a responsibility. In the former days, the kingdom was to be realized through the conquering and subjugating of other nations. The whole world was to be brought under tribute, and to lay offerings upon the altar at Jerusalem.

For Jesus, the Jews were still the chosen people of God, but they were chosen for a great service. This service consisted in the preaching of the good news of God's love to the people and nations of the world. Jesus sent his followers out among the cities to tell the news, to heal the sick, to comfort the afflicted, to prepare the way for God to bring his kingdom to pass and his will to be done.

If America is to realize her place among the nations of the world, it will be through large and signal services to the nations. This large outlook of Jesus toward the service of humanity is effectively applied to the modern world by E. D. Burton in his essay, "Is the Golden Rule Workable between Nations?" (*Christianity in the Modern World* [1927], pp. 139-55.) The Golden Rule, says Burton, has two meanings, the negative and the positive.

Negatively, it means that I shall abstain from conducting my own affairs to my advantage regardless

of the welfare of others. . . . Positively, it means that I shall not only be polite and courteous to others because I myself like to be treated with courtesy, not only that I shall be a gentleman to all, but that I shall plan my whole life in such a way that it shall make the largest contribution to the welfare of the community.

In the positive application of the Golden Rule between nations Jesus speaks in no uncertain terms to our modern internationalism. Not only shall our country abstain from any course of action which will work injustice to a neighbor nation, but we shall upon every possible occasion render service to any nation in need. The essential characteristic of the Christian nation is that it be ready to share its blessings and its knowledge with other nations. It is in observance of this principle that we found hospitals in other lands, that we cancel or adjust financial obligations, that we send teachers and assist in the building of schools and universities.

Recent events have shown that the Golden Rule is even more applicable between nations than between individuals. When nations disregard it the results may be disastrous beyond calculation. But nations may train themselves to apply Jesus' ideal positively and constructively. The results of such training are even more sure in the case of nations than individuals because nations are less under the influence of personal mood or temperament. An appeal to an individual to contribute to the relief of suffering caused by an earthquake in a city of a sister-nation may fall on deaf ears, but a similar appeal by radio or otherwise to an entire nation does not often fail. By the positive application of the spirit of Jesus the nations of the earth will become one family, and the world will become not a battlefield but a home.

On the Social Volcano in India

By ARTHUR E. HOLT

[Dr. Holt is on a year's leave of absence during which he is making a survey of the field and of the work of the Christian Associations of India. While, as he suggests, the news about the Indian political situation is a bit out of date, nevertheless the picture he portrays is so vivid and enlightening that we feel certain our readers will appreciate it. It was written on December 18 last.—THE EDITOR.]

WE ARE up here at Lahore, studying the Christian Associations, seeing one of the most interesting old cities in the world, and waiting for the National Congress—the big show of India—to come off next week. Some of these Britishers are writing out their last words and it may be an appropriate time for me to do the same. Since I don't know where my family is I'll send them to you and then in case I get stepped on by an elephant or camel during Congress week you can publish my last famous message in the *Register*.

All sorts of rumors are afloat about what is going to happen. The British are nervous. I called on the most famous surgeon in the city yesterday, and in ten minutes he elaborated on the following tales which he said were being repeated in the Gymkana when the English gather:

1. That next week on the 23d Gandhi and his followers would call a *hartel* (strike) and for one week all railroads in India would stop.

2. That 1,000 Sikhs from each of the twenty provinces of the Punjab would march into Lahore and take the Congress out of the hands of the regular delegates.

3. That at the time of the big Congress parade, which is to be on horses, the Sikhs and Mohammedans were to stage a counter parade on elephants and camels and that then the intercommunal fun would start.

4. That the police were taking every precaution to prevent bomb throwing at

the time of the big Christmas ball which the British give, the theory being that it would be a grand time for someone to make a pot shot.

Well, you can see from this that some people are worried, although most people, I think, believe that the liberal gesture which Lord Erwin made recently and the conference he is to have with Gandhi and Nehru on December 23 will probably ease the tension somewhat.

All the above on one side. The other side is this: the Congress is not much more certain of itself than the British government, and the game will be for Nehru, to make a big gesture for National independence. When this has been made as emphatic as possible, Gandhi will step forward and play the mediator and suggest that since the Simon Commission has not yet reported they postpone the non-co-operation program and give the government one more chance. But of course no one knows what match may be lighted which will ignite the powder magazine. If some fool on either side runs wild and kills somebody you may look for an explosion which will set Asia on fire. This will be a thousand times to be regretted but don't think for a moment that it isn't possible, for it is; 1,600 police have been brought in and they are camped on every street, but when a spontaneous social explosion takes place police don't count for a lot. The British really have done a great work here, and it will be most unfortunate if they cannot turn their work over gradually.

We are getting on with our study—I'd write you a lot about it, but I am letting our productions go to the New York office first. I am impressed with the fact that so far as "indigeosity" is concerned it makes a big difference whether a particular association got its start in a missionary community or a commercial (European) community, the former heads into the Indian community—the latter heads out of it.

Tomorrow night John and I go up to the Khybu pass and take a look over into Afghanistan and then back here for the Congress. There are about forty "side shows" attached to the Congress—little congresses—I have promised to speak at one of them, but to tell you the truth I do not know now which one it is—I hope to find out before the time comes.

One gets thrills over here he never had before—yesterday I climbed to the top of a minaret on a Mohammedan mosque and looked down on the old city of Lahore. The part that is above ground is

so ancient that it makes Boston look like a western frontier town, but underneath the part above ground seven old cities lie buried. It all passes description. A walled city had to stay inside the walls, consequently they didn't waste any space on streets. A few main streets are twenty feet wide, the average streets are six feet wide and up and down these go camels, cows, dogs, men, women, children, donkeys, and most of all the big two-wheeled carts. I met one of the prominent Mohammedans at a club a few moments after I had been over to the "old city" and I told him where I had been. He said, "I suppose you must have seen a great deal of difference between that and the *hubbub* of one of your western cities." I recovered in time to remark that I thought every city had its own variety of hubbub.

Well, by the time this reaches you, most of it will be out of date. Give my love to all the gang (brothers) about the Seminary.

A Poet's Creed

I believe in the nearness of God; the immanence of those to whom I have drawn spiritually close; in the transmission of spiritual and emotional forces of love without speech or action.

In the inexpressible significance of forms and things;

In the eternal survival of all beauty including personality;

In the exaltations and the intimacies of prayer;

In the motherliness as well as the fatherliness of God, surpassing all sex;

In a beautiful temple within all human beings who have not been so sinful as to blaspheme the spirit within them;

In the infinite beauty of all natural things, a beauty which is like a cup we can never fully drink;

In the dearness of all homely, common things.

—GRACE T. DAVIS

Light from the East

An Interview with Dr. Matthew Spinka

DR. SPINKA looked up from his desk in his sanctum and smiled. He is a medium-sized man, with kindly eyes and scholarly appearance.

"Well?" he queried.

"I have often wanted to ask you to explain the queer thing you are doing," began the editor. "I can understand the need of a good, carefully selected theological library, and I can see the value in collecting source materials regarding Congregational history. But why should you turn your face backward and study church history? Moreover, if you must study and teach it, why in the name of common sense should you select for your field the Eastern Orthodox Churches? Take an average theological student—let us say from Kansas: does he care a button as to whether Pope So-and-so died of eating too much watermelon or of poison administered to him by his loving friends? Or whether Patriarch So-and-so, on January 14, 1320, at 3:38 A.M., said tweedle-dee or tweedledum? Answer me that! I mean well, and I want to know!"

Dr. Spinka smiled wearily—he had heard that sort of thing before—and replied: "I have no hesitation to give account of the faith that is in me. What is it in particular you want to know?"

"In the first place," resumed the editor, "how did you become interested in such an outlandish subject as the history of Eastern churches?"

"For the simple reason that I became interested in Christianity," replied the interviewed. "When I was a student in the seminary, I had a lot of courses and had read yards of books which were supposed to acquaint me—as they professed to do—with the history of the Christian church.

Now in spite of what you say, I must confess that I could see some sense in that. But it did not take me long before I discovered that those courses and books were misnomers: they did not deal with the Christian church as a whole, but with Western Christianity only. The Christian East was left out. Why this provincialism? Why should one-fifth of Christendom be ignored in such a slighting manner? If it was worth while to study church history at all, why not study the history of the entire church? I had courses on the Islam, on Buddhism, Confucianism, and Shintoism; all these things were well enough, but should I not first of all know the history of the whole Christian church? I decided that question affirmatively, and I don't mind admitting that I still think I was right. More than that: I was amazed to hear ministers talk so glibly about the Christian church when they really knew nothing but its Western factions. No one can make a correct statement regarding a subject who is acquainted with only a part of it. Then talk about your reunion of Christendom! As long as the present ignorance of Christianity prevails it can never occur, because intelligent knowledge is a prerequisite of intelligent action."

"Almost persuaded"—remarked the editor. "But what exactly do you mean by the term 'Eastern churches'?"

"It may astound you to learn that there are twenty-two individual or self-governing Orthodox churches and ten separate communions. The total membership amounts to some one hundred and fifty millions. The Orthodox churches comprise such national units as those of Russia, Rumania, Bulgaria, Serbia, Greece, the four patriarchates, and a lot of smaller

ones. The separated groups comprise such communions as the Armenian, the Coptic, the Ethiopian, and the Jacobite. People often think of the 'Greek' church as being governed by the patriarch of Constantinople in the capacity of an Eastern pope. This is a fundamental mistake. The Christian East is a confederation of independent national churches, bound together only by the tie of common acceptance of the decisions of the Seven Ecumenical Councils. The patriarch of Constantinople, although still enjoying the primacy of honor, is not actually more than one of the minor hierarchs with no authority beyond the confines of the present Turkish republic. As a matter of fact, the national churches of the Balkans and the church of Russia are far more important units, because as national churches they are bound to exert considerable influence upon the cultural life of their respective countries. Moreover, instead of being a 'Greek' church, the Eastern Christendom is overwhelmingly Slavic, since the Slavs possess the numerical majority of some 85 per cent of the total membership."

"That is all very well," continued the interrogator; "but I want to see the differences more concretely. Suppose that an American layman from one of our Congregational churches should wander into an Orthodox church; what differences in architecture, in the order of worship, in the sermon, in the administration of sacraments, and in general activities would he find?"

"I could write a neat little volume in reply to that," laughed Dr. Spinka. "But it would do your hypothetical Congregationalist a world of good to do as you had suggested. Of course nowadays, when Congregational churches are so lavishly copying the liturgical churches, he might not be as thoroughly bewildered by the novelty of his experience as would have

been the case formerly. The chief feature which would attract his attention, because of its utmost novelty, would be the partition called the ikonostasis, which separates the apse from the rest of the church. During the service he would catch glimpses of the altar which is placed behind this screen. The walls and the ceiling are covered with mural paintings of a distinctly Byzantine style. The liturgy in most Slavic churches would be chanted in the church-Slavonic, in other churches in their respective languages; but it is the same liturgy, usually that of St. John Chrysostom. If he were observant, your Congregationalist would see that the liturgy has for its chief theme a beautiful, dramatic representation of the death of Christ, and I dare say that the two and one-half hours of the service would not seem too long to him in spite of the fact that he would have to stand through it all. I had the good fortune to attend the services at the Cathedral of the Savior, in Moscow, when the venerable Metropolitan Benjamin officiated. To see a man of his benign, patriarchal appearance, gorgeously robed in his glittering vestments, is to come to understand how the church still had the grip on the people. The singing of the choir, unaccompanied by any musical instrument, is the most beautiful I have ever heard; in the Russian churches it is nothing short of superb. Its profound religious quality cannot fail to impress anyone who has ever heard it. The people take part in the service by frequent responses and by crossing themselves at every mention of God. The sermon forms a regular part of the liturgical service, and consists of a short practical homily. During the communion, the consecrated bread is soaked in the wine and both elements are administered to the communicant on a spoon. The baptismal service is also different from that in vogue in the West: they

practice infant baptism administered by threefold immersion."

"That sounds very interesting, but it seems to me to possess considerable similarity to the Roman Catholic customs. Just what are the dogmatic differences between these two?" inquired the editor.

"The differences are quite real. Whether they be racial, historical, psychological, temperamental, they are there. In sharp contrast to the Roman Catholic church, the dogmas are limited to the decisions of the Seven Ecumenical Councils, and find their most authoritative expression in the Niceno-Constantinopolitan Creed which Khomyakov, the father of modern Russian theology, called 'a full and complete confession of the Orthodox faith.' Anything beyond these dogmas is not regarded as obligatory, so that, properly speaking, the Eastern Christendom does not have a full system of officially defined theology. That, of course, tends toward considerable theological latitude of dogmatic interpretation. Many hierarchs of the Eastern Orthodox churches see nothing incompatible in accepting much of the current western religious liberalism (as long as it does not affect the dogmas) and at the same time in very sincere adherence to the teaching of their communions. The Roman Catholic church, with its strict dogmatic definitions adopted by the Council of Trent, and with the further theological development made by the subsequent Council, has far less liberty of theological interpretation than the Eastern churches. To quote their own definition of the matter, Roman Catholicism stands for the utmost external authority and no individual liberty; the Protestant groups stand for limited individual liberty which often degenerates into subjectivistic license, and no external authority; the Christian East combines the external authority with the proper degree of individual liberty."

"But hold on! What are you doing to the prevalent notion that the Eastern churches are all hidebound traditionalists, static or reactionary in their views?"

"Far be it from me to argue that the Christian East is not entitled to its share of your criticism. But only its share! If you imagine that they are the only ones who are static, reactionary, or theologically hidebound, then you better think again. As for me, it is perfectly clear that this pitch sticks to other Christian communions as well. All Christian communions, relatively speaking, are more or less static, reactionary, and traditionalistic; to be sure, one group may be better or worse than another, but only relatively. I do not wish to defend the backwardness of Eastern Christendom, which, by the way, I could justify on historical grounds a great deal easier than I could the Western groups—but I must respectfully protest against laying on one the blame which belongs to all."

"Since you insist that the difference between the various Christian communions is only relative, I suppose you do not foresee much difficulty about reunion of Christendom?" continued the editor.

"That is, of course, quite a different subject, which would need detailed treatment in order to be properly delimited. But speaking in general and in behalf of the Orthodox churches, progress in this direction is most encouraging. I remember the attitude toward the Protestant churches as expressed in the writings of the Russian theologians of some fifty years ago: any union with them was out of the question, for they were heretics. That attitude is all but gone. It was replaced by friendliness and even genuine regard for Protestant churches, especially those of the episcopal order. Orthodox theologians have often gone to Western Protestant theological schools for graduate studies, and returned to their

lands imbued with the knowledge of and respect for the Western point of view. As for the Roman Catholic church, as long as it continues its absolutistic policy, there is little hope—or fear, as Professor Zankov says in his recent book—of a union.”

“On the whole,” the editor admitted thoughtfully, “It may be worth while to know something about these Eastern Orthodox Churches.”

“I am glad that you think so,” replied Dr. Spinka, and with a sigh of relief went back to his work.

Supervising Student Field Work

By WALKER M. ALDERTON

STUDENT field work, proceeding under guidance and given accredited standing in the curriculum, is one among current changes in the program of many seminaries. It is likewise a feature of the enlarged program at the Chicago Theological Seminary and deserves attention, not alone because of the educational outlook which it exhibits and illustrates, but because it carries still further the traditional ambition of this institution to unite the forces of the field and the library, the community and the classroom, in an intelligent attack upon problems. This brief article will deal successively with the movement in its broader aspects as seen in other seminaries, and with the detailed program which has recently been inaugurated here.

The work done by students ranges from directing adolescent groups to part-time pastorates in complex urban communities; from assistantships in the city missions to pastorates in the open country; from regular excursions for the observation of urban religious institutions to a full middle year spent at the New York School of Social Work; from participation in the world's labor as a student in industry to helping along the processes of amelioration and healing while acting as deputy social

workers in Cincinnati or as chaplains' assistants in the hospital at Worcester; from guiding play in the settlements and playgrounds of a stifling city to running the day-long activities of sequestered summer camps; from research among the dead and dying churches of a city's broken areas to co-operative exploration among the phenomena of religion as it flourishes in Suburbia.

But, lest an overweening pride devour the supporters and protagonists of the movement, a note of caution is in order. In the first place the practice of introducing ministerial candidates to the day-by-day administration of a parish antedated the establishment of theological seminaries in this country. Among the early settlements on the eastern coast, there were eminent ministers who provided residence for promising young men while the latter pursued studies looking toward ordination. Here these young men shared with their proctor and tutor the privileges of the study and certain duties of his office, while he in turn supervised both their studies and their field duties.¹ Inspection of catalogues and letter files further reveals that there have not infrequently been practical-minded faculty members in the seminaries at various pe-

¹ See article, “Theological Education,” in Monroe's *Cyclopedia of Education*.

riods who have shown great resource and skill in counseling the students under their care relative to the practice of administering institutions and conducting services.

Moreover, the present movement to provide leaders who will have been tested and trained in the basic skills of their profession before being accredited to the churches is a belated one in comparison with developments in other professional schools. A notable example of this is the fact that in the medical profession the novitiate is "helped to relate his growing knowledge of medicine to its skilful use."² However inadequately conceived, the principle is accepted that full standing in the profession shall wait upon a period of practice "under expert guidance and supervision in some great hospital."²

The educational principle seems fairly sound that important elements of leadership can be successfully treated through guidance given, not so much in segregated classrooms or in relation to cases that matter not a whit, but rather as such guidance bears upon choices which must be made in situations in which such choices spell failure or success. This calls for an apprenticeship in real positions. For a dynamic and inspired leadership today must be capable, not alone of sustained thought, but also of meeting situations and dealing with cases in which changes take place on a short tempo. The alternation of experience and reflection, of theory and practice, of content and method will wait upon no academic mode, no ministerial tradition, no professional gesture. Facing a "case" in his study or a group of young cynics in his Sunday Evening Club or an ugly community situation or the never-ceasing demands for guidance from responsible parishioners, the minister needs must have at his command rich and varied resources—all this goes without

saying; but when he *uses* those resources, the resources *become* the *minister*—hand and mind move together, words and mind struggle to unite in sober judgment and ordered delivery, wisdom becomes focalized, and virtue goes out from him. It is in line with this-alluring but baffling tendency, observable in the whole field of education and particularly in professional training, that the seminaries are carrying forward their experiments.

Now, turning to our own seminary, what is being done toward the incorporation of such features in its program? Let me begin with a brief account of the work students are now engaged in, and follow that with some indication of the nature of their responsibilities. The following figures show roughly how students are distributed as to types of fields served:

Pastors of suburban, town, and country churches.....	26
Assistants in churches under the direction of the City Society.....	17
First-year students acting as leaders of special groups in city churches and settlements.....	15
Special students carrying on a variety of professional activities (largely without supervision).....	13
Merit and prize scholarship students doing voluntary service in a variety of ways.....	9
Assistants in city churches independent of City Society support.....	8
Research assistants in the Department of Social Ethics in co-operation with the Department of Research and Survey of the City Society.....	7

Certain others, including seven foreign students, are employed in the Seminary, or are engaged frequently as speakers in the churches or before Young People's Societies in the city.

The number of first-year students in-

² Al Swift, Jr., *School and Society*, XXI, 459.

licated in the foregoing is by no means equal to the number in the first-year class. This is due to the fact that students arrive at the Seminary with unequal training and experience, and with greatly varying vocational ambitions. Recently educational institutions have become more critical of such differences, not only as they are exhibited by the students who enter, but in respect to the whole bearing of the school's processes upon the student and his choice of a field. The Seminary has seen fit, therefore, to provide opportunities whereby entering students may earn a stipend for field work. Unless otherwise provided with funds or employment, the student will find it necessary to supplement the stipend by working in the residences or in the University cafeterias. The work on the field is undertaken under the supervision of the Director of Student Field Activities, who counsels the student upon his arrival, works out an assignment in co-operation with the head of the several institutions involved, arranges for the initial interview on the field, introduces the student to the course on field work, and follows his progress by means of field visits, frequent interviews, regular reports, and class discussions. In every case the student is charged with the responsibility for a club or group with the understanding that, all other things being equal, he will remain its leader from October until June. He is thus faced with the opportunity of guiding a program which envisages a well-rounded set of activities for an entire church year; he must assist in adapting the enterprises of the group to the normal demands for week-day meetings and Sunday sessions; he must come to know the individuals who compose the group, and something of the background in the home and in the community from which they are drawn. At one time recreational interests are his concern, at another he is working with in-

dividuals or committees, at still another he is dealing with an organized unit in a deliberative or reflective mood. Experiences in other centers support this plan as a basis for introducing the students to active participation in the churches of the city.

In the second and third years of their Seminary careers, the students are better prepared to undertake supervisory relations in directing a complex program. For this reason a progression of experience from successful elementary leadership to assistantships in the city churches or as research assistants on the city fields becomes the normal order of events. There are, in addition, the considerable number of fields outside the central area of the city which can be served advantageously by pastors on part time. A notable tendency among the latter is to enter into an understanding with the churches that certain quarters of the school year will be spent in full-time work with the church, reserving such quarters for week-time study at the Seminary as will least hinder the active leadership of their field programs.

The Seminary is especially fortunate in its arrangement with the Chicago Congregational City Missionary and Extension Society. Both in research and in the conduct of church programs, professors and students, ecclesiastical leaders and pastors unite in a comprehensive strategy of attack upon the baffling problems of urban religious life. Students who serve on the staffs, either of these churches or of the survey teams in the various areas of the city, are compelled to see their own program against the larger background of a whole city's movements. The assistants in the churches share the conduct of services, act as directors of religious education, lead young people's societies, share the strain of the festival seasons or financial campaigns; in a few cases the assistant

has been made responsible for such specialized programs as an afternoon kindergarten, gymnasium classes, the supervision of the gameroom or of organized clubs for the youths of foreign-born extraction—the latter are found in the institutional churches only.

The course conducted in connection with field work had fifty-seven registrants during the Autumn Quarter of 1929. These meet in small groups once a week for the purpose of discussing common problems as they emerge during the course of a year. Occasional meetings for the entire group provide opportunity for recognized field leaders or research specialists to report upon outstanding experiments in organization, or to discuss plans and developments that involve the whole city. For example, Rev. Victor E. Marriott has met the field-work students for the purpose of explaining the work of the Pilgrim Federation among young people's societies in the city. Miss Bertha M. Rhodes, in a recent meeting of the entire group, told of her work in seven Congregational centers with the Play Right Clubs. Other such general sessions will occur throughout the year.

Progress in understanding the varied attack which the churches can and are making upon present-day problems, as well as abundant evidence of futile and ineffective programs in the face of changing conditions, are available through the exhaustive field studies carried on by the

Department of Social Ethics. The student is disciplined not only by facing the decisions demanded day by day in his own work but also by comparing his own perplexities with those which emerge on other fields in the midst of recurring routine. Then, too, the visits of the director are planned with sufficient frequency as the year goes on that the class discussion and individual interviews take on increasingly comprehensive character.

The program of field visitation has been ably supplemented this year by Mr. Carl R. Hutchinson, Research Associate in the Department of Social Ethics, who has spent numerous week-ends in rural fields served by students. Many of these are engaged in making field studies which become the basis of their reports in the course on "Rural Studies."

Account must also be taken of the work done by the "Seminary Players" under the direction of Professor Eastman. Here plays are written, criticized, produced—in various churches of the city—all this as a definite succession of class procedure. Other students spend the summer in a great hospital assisting in the program of ward care and recreational leadership. Still others become summer preachers in isolated communities of the west.

In it all, students are finding themselves, finding their work, and finding resources, as they look ahead to the long pull.

Bread and Roses

By JAMES MULLENBACH

AN APPEAL by the Federal Council of the Churches of Christ in America on behalf of the evicted and protesting workers of the mills at Marion, North Carolina, has been sent to the churches of the United States. This is the brief diary of the cause of the suffering as set forth in the appeal:

July 11: A strike caused by low wages, working conditions, twelve-hour working days, discrimination against members of the Union (A.F. of L.)

September 11: Strike supposedly settled.

October 2: A second walkout.

Six killed, thirteen wounded at the mill gates.

Since then: Bitterness, hatred, unemployment, suffering.

The Federal Council is undertaking to raise \$12,000 to succor these sufferers who are claiming their rights as American citizens. Some of their forefathers were with Sumter at King's Mountain and others rode with Marion's men. Is not the town named after that valiant partisan of revolutionary fame? The striking workers feel that this is their land and they have some rights in it. They expect help and support in their fight for decent working conditions and an American standard of living.

The foregoing is not set in the forefront of this bit of writing just to reiterate or emphasize the appeal of the Federal Council. It merely offers a good opportunity to review again the grounds for such an appeal and such activity by this most representative body of the church. No matter how distressing the circumstances may be there will probably always be those who object to such "interference" by the church in affairs, as they assert, that do not immediately concern the church.

Just where does the church get its sanction for such appeals as the foregoing? And by sanction is not meant the declarations of our "social creeds," albeit they make no uncertain pronouncement in regard to "the right of labor to organize with representatives of its own choosing and, where able, to share in the management" (National Council of Congregational Churches, Omaha, 1925). Social creeds, as well as doctrinal creeds, have their uses, and the writer does not share some of the current tendency to discount the one or the other. But what seems to require renewed examination is the underlying justification for such pronouncements as are represented by the social creeds and by such activities as this present appeal by the Federal Council of Churches.

On what ground shall a pastor present this appeal to his board of trustees, usually constituted of business men in his congregation, some of whom may have had labor troubles of their own? How can he gain their assent to pass the appeal along to the congregation? How can he make such an appeal effective to the congregation made up as it usually is of employers, wage-earners, business men, housewives, and other workers by hand or brain? Unless one has come to a very definite understanding of what is involved in the whole labor struggle so that one sees clearly what the true issues are one can hardly be more than sentimental about such an appeal. It will be devoid of that sound sanction of the reason that the writer believes is an essential element in all effective and truly ethical and passionate human activity.

The very circumstances of the trouble in the southern mills afford a good approach

to an understanding of the relation of the church to industry. What are the general conditions there against which the workers have rebelled and with such success as to fasten the eyes of the country if not of the world upon them? They are the same conditions in a general way that afflicted the needle trades twenty years ago before the organization of the workers had retrieved the trade from the fearful exploitation that made the business a stench in the nostrils of the general public.

The cotton mills have been characterized by low wages (as low as the traffic will bear), long hours (the twelve-hour shift, with labor of women and children of tender years), the "stretch-out" system comparable with the worst forms of piecework, an absentee ownership and an autocratic control of all the factors in the industry, the hiring and firing, the discipline, and deploy of the workers, managers, and foremen. The owners in New York may be very worthy men, measured by the common ethical standards of the time, but they are more interested in dividends for the stockholders of an extended capitalization than they are in the working conditions of the mill people. Did they not move their mills into the south where they were promised cheap and docile labor, untroubled by unions or labor agitators?

What are the workers trying to do? They are undertaking to mass their strength by uniting their efforts so as to be able to approach a level of bargaining power with the employer. At the present time they find him with all the power in his hand and they learn by a distressing experience that they cannot trust this autocratic method of control to recognize their interests and protect and promote them as over against other interests that come first in the estimate of the people at the top.

It is just as well to point out that the whole labor struggle revolves around this possession of power on the part of the employer. This is the central and outstanding characteristic of all labor struggle the world over, whether it be at home or in Europe or Asia, Africa or the islands of the sea.

Over against the insistence of the employer upon his right and need of absolute and unlimited power stands the worker's claim for his right and need to limit this control for the sake of his interests. Now labor outbreaks—industrial insurrections—arise, not because the worker has figured out the significance of the autocratic principle as a method of administering power, but because in the operation of the principle he feels first the injustice and disregard for his own vital interests, low wages, long hours, arbitrary and irresponsible treatment, so that he is forced to find a means to escape from this oppression. It is these immediately practical concerns that bind workers together, first, for resistance to autocratic power, and, second, to share in the control of the power.

Workers come to realize in their practical struggles that power is never given, it is always seized. No one likes to give up power. In this respect employers are no different from other members of the community. They are not sinners above all others in Israel. In a sense they, too, are the victims of the presence and persistence of the autocratic principle which once held such complete control of all human organization but is gradually being displaced by the democratic one of popular control. Even parents do not like to give up power. They are frequently reluctant to recognize the right of the child to an independent personal existence. The child has to assert himself and, as it were, win his right to be regarded as a new personality in the family.

So the workers have come to know that gains such as better wages, shorter hours, mean nothing in themselves unless they are accompanied by a conquest of power. The real objective of labor is the seizing of power, or the limitation of power of the employer in so far as it affects their working condition. That is what is covered by that technical phrase "recognition of the union." It is also why the employer resists so mightily the effort of the workers to divest him of any power.

The form which this winning of power by the workers usually takes is that of a labor agreement. In reality a labor agreement is a labor constitution. It sets up a mode of government—of industrial government generally called industrial relations. The terms of the relations, when and how the powers are to be exercised, are defined in the constitution. This instrument is a symbol of co-operation, just as all constitutions of a political nature are symbols of co-operation on a vast scale. They determine the relations of the citizens to each other and to the government. Industrial constitutions have the same purpose and, when they are upheld by good will and good faith, work out a "more exceeding weight of glory" than the old autocratic scheme of things. A labor agreement does not so much democratize industry as it constitutionalizes it.

Now no one who knows labor organizations will claim that they are necessarily more virtuous than those whose power they seize. A labor organization is like other human organizations—of the earth and earthy. It has all the possibilities for the wise and responsible use of its powers, and it also has the same risks of degeneration and decay as other bodies. A worker in a union may be subjected to as ruthless a tyranny under a union as he formerly suffered under an employer. When men organize themselves into a union, they

simply indicate that they prefer to intrust their interests as workers to a control in which they share rather than to the control of an employer over whose actions they have no control. Each worker under the union plan prefers to trust himself to the mercy of his fellows rather than to that of the employer.

The possession and use of power in the world of industry is the point at which the real ethical problem arises. The possession of power lies at the bottom of all ethics. Whatever the determinists may say we act *as if* we had the power of choice and out of that power all practices and theories of personal ethics originate. Likewise, in the more collective sense, the possession of power by an employer involves definite ethical responsibilities which if they are not met, warrant a forfeiture of that power. On the part of the employer, this is the more likely to happen because the principle upon which the business is apt to be organized is autocratic and lends itself readily to oppressive practices.

But the doctrine is equally true for organizations of labor. When labor fails to measure up to the responsibilities of its powers and uses them oppressively, stupidly, and corruptly, the power is due to depart, too, and it will depart as the story of organized labor can fully illustrate.

But the objective of all this labor struggle is the possession of power for the sake of the workers, to retrieve them from the domination of the machine, to provide so far as possible for decent working conditions of wages, hours, and for an avoidance of those arbitrary practices that lower the human dignity of the worker. Beyond these immediate gains the workers look also for growth in culture, advance in the civilizing elements of human association, and in moral and spiritual control of their lives.

In the great clothing strike of 1910 in Chicago, there appeared in one of the

demonstrations—parades—of the strikers a banner by some unknown genius with this strange device, "We Want Bread and Roses Too." The motto has since been used in other labor troubles as a rallying slogan of the workers. It is their way of declaring the spiritual significance of their struggle. They know that "man does not live by bread alone but by every word that proceedeth out of the mouth of God." Men do not labor just for the necessities of life—they want also the roses—the art and music of life as well as its commonplace rewards. Not even the deadening drudgery of the speed and monotony of their toil can entirely suppress and overthrow this insatiable longing of their spirit for something beyond their present horizon.

An appropriate point has now been reached to indicate where the true interest of the church in the labor movement arises. It is in the fact that their fundamental objective is the same. Each puts special emphasis on the personality of the worker—on the right of the worker to be treated in the first instance as a man, as one whose interests transcend the economic interest of industry. It is because both seek to exalt the personal rather than the money element, the ethical claims of man as against those of financial interests that the church and organized labor have a common objective. Their methods, their immediate motives, their method of approach to the problem may differ. The church ought to have a broader view than labor as it has had a wider and longer experience, more points of contact, and in a sense represents the collective and common welfare of society.

The answer of the church to a challenge as to its right to "interfere" with or par-

ticipate in a labor struggle for the rights and interests of the workers must be found in the significance which the mission and message of the church sets upon personality. In modern industry the forces that we have been discussing as the inherent and dominating forces do not sufficiently recognize the meaning of the worker as a human being. In fact these forces, especially that of arbitrary control and the mechanization of industrial processes, repress and degrade the human spirit.

Now one of the outstanding doctrines of Christianity is the supreme value it sets upon personality. The very core of the Christian religion is found in this value that is placed upon the person. "God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life." "I am come that they might have life and might have it more abundantly." Every institution has its value fixed by its reaction on man. "The Sabbath was made for man, not man for the Sabbath."

Whatever the labor movement may do, whether it advances or fails and falters, the Christian church rests under the great commission of its leader and Lord. It must protest against every element in our social life that discounts the human spirit, that lives off the unrequited toil of men and women and little children. It must stand by these when they seek to recover their freedom and human dignity. It must do this at the cost of its own ease and security. It may not hold its peace or withhold its strength from the help of the weak against the mighty. It will not be easy to do this but "I am among you as one that serves." "The servant is not greater than his lord."

Poets, Prophets, and Reformers

By SAMUEL C. KINCHELOE

THE poet, the prophet, and the reformer have many things in common. Poets were for the Arabs what the prophets were for the early Hebrews, says Duncan B. Macdonald. Both Arab poets and Hebrew prophets exercised social control in their respective groups. The prophets of the Hebrews were poets, not only in the broader use of the term, but also in the technical sense of the word. The Hebrew prophets were political poets. According to Edward Meyer, the nearest approach of the Greeks to Hebrew prophecy was in the poets of the sixth and seventh centuries B.C. who condemned the unjust social conditions of their times. The minstrels and bards of the Scottish people at times gave such utterance to situations and conditions that they were influential in preserving morale and in giving inspiration. They became more than the singers of the past glories or the chroniclers of events.

Poetry is created in elemental social movements just as is prophecy. The religious revival usually has its poets as well as its prophets. The nationalist movement produces representatives who are constrained to speak in the effort "to express the soul of a people."

Often in such movements the poems seem to write themselves. In these cases the poets and prophets give impersonal expression to the dominant mood of the community. Any literature which represents the life of the group and is not mere individual expression tends to be prophetic in its nature. The producers of it often have a sense of mission as they represent the culture of the particular locality from which they come. Poets as well as proph-

ets have the sense of being more or less passive agents of forces outside themselves. A fundamental characteristic of the prophet, that of his "being moved to speak," is true also of poets. Poets tell of the futility of attempting to force their messages. This characteristic of being "moved to speak" is closely associated with the ecstatic state, in which both prophets and poets share. Messages which come under deep emotional excitement are often of superior insight. Brooke, in *Theology of the English Poets*, holds that religious ideas which are expressed in the poets are of a superior sort. He seeks to illustrate the superiority of spontaneous ideas to those which are laboriously "pulled out." Poet-like prophets arise out of social movements and tend to become prophets when they speak for the group.

In an article entitled "Negro Race Consciousness as Reflected in Race Literature,"¹ Dr. Robert E. Park says:

Much of the poetry that Negroes write today is like much of our own—interesting but unconvincing. It has form but not conviction. Negro writers, however, have the inspiration of a great theme, and occasionally, when their songs arise spontaneously out of a deep racial experience, they speak with an authority of deep conviction, and with a tone of prophecy.

Poetry like prophecy, while not necessarily prediction, does look to the future. It is often of a compensatory character. The poet has been disturbed by the sordidness and suffering of life and permits his imagination to create a more congenial world. Edwin Markham says, "We have in us longings for something beyond the circle of the senses, longings for a mystic

¹ *American Review*, September-October, 1923, p. 505.

and spiritual interpretation of life and her struggles."

Questions of the moral order constitute a part of the human world in which humans are deeply concerned. It would be impossible for poets to avoid taking account of this world if they are to deal with the human spirit. One reason why the poet stands for "advanced" ideas is that the poet, like the prophet, senses what is going on. It is only the petty poet who, like a petty reformer, harps on the trite moralities of his day. The poet who is thought of as inspired must present ideas which strike the note of originality, and he is therefore said to be in advance of his day, and may be called upon to suffer because of these advanced ideas.

One cannot help but feel that expression is the dominant motive of the poet, even in much of the poetry which emphasizes the righting of social wrongs. Poets may feel the wrongs, but are not often sure of what to do. Virgil had great love for Rome, and sensed that all was not well with "sorrowful Hesperia." His lack of a definite scheme for reform is typical of the attitudes of many poets.

Even though the poet is dealing with questions of right and wrong, he does not necessarily take the attitude of the reformer. Poets who sing songs to correct social evils seldom limit their works to social criticism. William Vaughn Moody may write *The Brute*, but he also writes *Good Friday Night*. The subject of social evils is dealt with poetically just as is the beauty of the sky or sea. Many artists maintain that they are not interested in communication, but only in getting the poem, statue, or painting to suit them. The poet is spoken of as the true "crowd exponent," but he lacks the prophet's concern as to the outcome of his words. Mordell, who speaks of the high-class poets as those who battle for advanced ideas, also says "poets may avoid any

moral mission." According to Goethe, the poet's chief mission is to communicate, to represent his impressions so that the person upon hearing or reading the poetry may receive "the same impressions." The poet must "express the world."

Both prophets and poets may have the sense of inspiration. The difference between poetic inspiration and prophetic inspiration is not found in the psychological processes involved. In fact, the psychological processes involved in the experience termed inspiration are not different from thought-processes. The suddenness and completeness with which certain poems or thoughts come have encouraged poets and prophets to use the term inspiration regarding them. The most fundamental differences between poets and prophets have had to do with their interpretations of this inspiration as it is related to the rôles which they are to play in their groups. Prophets have as a rule thought of their inspiration as coming from God and have regarded themselves as spokesmen for God. While some poets attribute their inspiration to God, others may simply say, "It came to me." The prophet finally comes to regard himself as the leader of followers who have accepted the message which he has given. He thus establishes a religion, a cult, or a sect. The poet has imitators, admirers, and a clientèle.

The prophet begins as a critic of the existing order and by his criticism seeks to change public opinion and to secure action. "They have been friends of the poor, the advocates of the oppressed, the tribunes of the common people." They stand for more than justice; they plead for mercy. The prophets, who are now thought of as great, were moral leaders who felt the sense of mission to reform their people. There are persons who are termed reformers whom no one ever speaks of as prophets. There are those

who are ordinarily spoken of as reformers but who are also often termed prophets. Occasionally a writer will refer to the same person at one time as a reformer and at another time as a prophet. We may expect to find the characteristics of the reformer and of the prophet in the same person, just as we see that a person may have the characteristics of the poet and the prophet.

The poet, the prophet, and the reformer may all be products in a situation of conflict and unrest. Poets and prophets appear in social movements and as parts of social movements. While reformers are in and of the social world in which they live, they have their eyes upon the defects of the order, and are not carried into the future by the sweep of their ideas. In certain situations a program of action must be formulated. The reformer-prophet type of prophet gives a formulation for action. The poet-prophet type may put the emphasis upon expression.

The attitude of the prophet in distinction to that of the reformer is not that alone of setting up a program. The prophet does that, but he also invites the individual to turn in upon himself and prepare himself for the program of action which is to come. The reformer tells his followers to change *things*. The characteristic utterance of the prophet is to "*Wash you! Make you clean!*" "The reformers affirm the inward life, but they do not trust it, but use outward and vulgar means. They do not rely on precisely that strength which wins me to their cause," says Emerson, "not on love, not on a principle, but on men, on multitudes, on circumstances, on money, on party. . . ."

The reformer is inclined to put the burden of wrongs upon a particular evil in the moral order and suggests that if this element is only taken care of that all will be well. The demands of the prophet are

more sweeping. He is in a very real sense a revolutionist rather than a reformer, since by making demands upon the inner life he eventually brings changes in institutions and in the *mores*. The prophet may or may not take direct action—usually not direct, but his stand is that of an absolutist. He usually bases his appeal on the cultural background, seeks to get some starting-point, and thus may not seem to be so much of a revolutionist as he really is.

In the prophet and the poet the impersonal nature of their messages or inspirations is emphasized, while the reformer depends more on logic and the test of practicability. The reformer knows why he is right; the prophet and the poet "feel" that they are right. So great is the sense of inspiration of some prophets that they conceive their only task to be that of spokesmen—watchmen crying from the walls of the city. After they have delivered their messages, they may feel free to retire into solitude. The people must bear the consequences if they do not heed the message. This is in keeping with their way of getting action; they put the burden on the people. The reformer is not satisfied with uttering the will of the Lord. He feels called upon to help the Lord carry out his plan.

The reformer is concerned with conditions outside himself and seeks to change things because they are out of harmony with the *mores* which he has accepted uncritically. He is hustling about and acting, giving little time to thought. The prophet on the other hand is disturbed by conditions of life but gathers them up unto himself and broods upon them. He may go through a relatively long period of meditation in which time he is turning over in his own mind and weighing in the balance his own reactions to the conditions about him. The reformer is dominated by the idea which has come to him

from his immediate relationships with life. The prophet is dominated by his own reactions to the experiences.

The sense of inspiration which prophets have makes them willing to abide the time of the Lord. Their goals may be more distant than are those of the reformer. In periods of crisis the reformer may be able to see what ought to be done at the moment and assures the people that he has the remedy for their ills. But even the most successful reformers are unable to bring about conditions that are satisfactory to everyone. The prophet, on the other hand, gives a more idealistic statement of the goals of the group with less definite plans for their accomplishment. He is willing to present ideals even though he cannot see the material means by which they are to be accomplished. The reformer feels constrained to be practical; the prophet feels constrained to be absolutely right.

The Protestant preacher of today is the descendant of the prophet. He is, however, now called upon to be a pastor, an educator, a social worker, and an administrator. The ordinary church does not have a specialized staff. All these tasks compel the minister of today to take an

administrative attitude toward life and to seek to enforce the accepted moralities of his day. They prevent the poet-prophet type of preacher from brooding over the ills of life and then giving utterance to messages which express the vague and undefined longings of us all. They rob him of the hours of meditation without which no insight into spiritual realities can be attained.

It is futile to hope that churches can abandon their complex organization of committees and commissions and other administrative machinery. But this much is sure: they cannot expect a preacher to be both prophet and administrator—or poet and administrator. A violin cannot be used as a hammer. Yet both violin and hammer are necessary. The Church must develop a new type of church worker to care for the administration of the complex church machine. If it continues to heap administrative responsibilities upon its preacher, it must expect to find that the poets and prophets will be among the literary people outside the church. And that will mean ultimately that the people will look to those poets and prophets outside the church for their spiritual leadership.

How To Choose a Hymnbook

By CECIL MICHENER SMITH

FOR those pastors, musical directors, and music committee members who confront the necessity of replacing worn-out hymnbooks with new and better ones, I should like to tabulate, with all the analytic precision of a professor of Religious Education, the Eight Steps in the Process of Choosing a Hymnbook. I assume, since it is usually

the case, that you are heartily displeased with the book you are now using, and that you are determined never again to be caught in the toils of the advertising department of the ——— Press.

1. Throw away all the advertising matter you have received. The fact that 431 churches from the Riverside Church in New York to the Third Anabaptist Con-

gregation of Enid (Oklahoma) are all using *Hymns for an Empirical Age* cannot help you to decide what you need in your particular church. And do not be impressed by great names on title-pages; the most celebrated pedagogue may compile the most inept collection of hymns.

Gather about you a complete aggregation of sample copies of the hymnals currently on the market. Begin to go through Steps 2 to 8 with each volume, crossing each one off your list as it fails to meet the requirements.

2. Look at twenty hymns, selected at random, to form a general impression of the book. If the tone of the book is cheap, the typography illegible, or the arrangement of the material illiterate, you need not go further.

3. Read the Editor's Preface. Is he motivated by a worthy and workable ideal? Such a statement as this, for example, in the Preface of one hymnal, is dangerous: "Its [the hymnal's] appeal is to an audience as ruthlessly scornful of the shoddy or pretentious as it is rhapsodically appreciative of the genuine." Our churches are not peopled by such congregations, nor do we as pastors wish to substitute "rhapsodic appreciation" of the genuine for critical enjoyment of it.

Is the editor equally interested in text and in music, and equally qualified to cope with the problems set by each? One Preface contains this excellent statement regarding the texts: "The ideal has been a hymn book which should be broad and inclusive in spirit, reverent in tone, yet a prophetic utterance of the forward-looking religious idealism of our time." Yet it dismisses the music half-heartedly: "The Committee has retained all the old tunes which are known to be widely cherished, and has commonly set the new tunes to the new hymns, besides making a large provision for the use of alternative tunes." The editors of this hymnal

have attempted to evade the necessity of setting up a definite and rigorous standard of musical judgment. Either they have failed altogether to prune away the old and poor tunes and to exclude the new and poor tunes, or else they are unable to set up any objective criterion of taste by which they have done these things. These are common failings of hymnbook compilers—watch out for them!

4. If you are still interested in the book you are examining, look carefully at the texts. Are they poetically poor, like "Work, for the night is coming" or "Just as I am, without one plea"? Are they theologically narrow and divisive? Or do they include in their number many of the broadly universal worship songs of the centuries? Lofty poetry may have more "lift" than meticulously modern theology. A sixteenth-century hymn which by no means expresses a twentieth-century philosophy may have more essential truth than a twentieth-century piece of hack-work, and it obviously has had enough vitality to survive in the affection of both scholars and common people for four centuries.

5. If the texts pass muster—and only if they do—examine the music. Has the hymnbook you are examining a historical perspective? The music of a fine hymnal should be collected with the critical insight and the aesthetic sympathy of the true historian toward the beauties of all ages. The Christian church in its early centuries, for instance, sang its hymns to the unison chants known as plainsong. These simple chants, which express with extraordinary directness the devotion of Christians of the first ten centuries, are often considered austere by people who do not understand and share their spirit; but to leave them out altogether from our congregational singing is to deny ourselves a share in a vital part of the tradi-

tion of Christian song. More appealing than plainsong, because they are more modern in musical substance, are the sturdy Reformation chorales, such as "Now thank we all our God" and "O sacred Head, now wounded." Elizabethan and Jacobean tunes, and the forthright and vigorous tunes of eighteenth-century England and Germany—these continue the lofty spirit of earlier days, and should have important place in your hymnbook.

The nineteenth century saw a decline in musical inspiration among hymn composers. The roseate outlook of romanticism and the smug Victorian substitution of pompousness for dignity and vacuous sentimentality for expressiveness have brought nineteenth-century hymnology into ill repute among musicians. For every really adequate nineteenth-century hymn in an ordinarily good hymnbook there are at least forty hymns of the same period which either say nothing, musically, or say something so ill-advised that it were better unsaid. I would not have you think that I advocate a blind antiquarianism. I would have you realize, however, that we are singing week after week English and American hymns written in the last hundred years (for this very Victorian absence of self-criticism is still the prevailing fault of present-day hymn-tunewriters) the music of which is

so bad that we should never tolerate it if it were not labeled "sacred music." And I urge you, therefore, to examine critically all nineteenth- and twentieth-century hymns, and to suspect of musical impurity any book containing too overwhelming a proportion of them.

6. Look at the Indexes. Are they complete and conveniently arranged? Consider especially the Topical Index, to see whether it will be helpful in planning unified worship services.

7. Ask the publishers for the names of two or three reputable churches or institutions already using the book you are considering. Write to them for a candid and confidential expression of opinion.

8. Seek the advice of a specialist; don't try to come to a decision all by yourself. If you do not know any other and better qualified specialist in religious music, the Director of Music in the Chicago Theological Seminary will be glad to answer inquiries with wholly unprofessional frankness. Fortunately this young man has, up to the present moment, published nothing whatsoever, and consequently has no axe to grind. His earnest desire is to help you, so far as he can, to be sure that you have chosen, not merely a better hymnal than the last one you had, but actually the best one there is for your own purpose.

Looking Down from Lawson Tower

By HAROLD O. HATCHER, 1930

ALL C.T.S. "is divided into three parts": buildings, Faculty, and students. Of the first you have seen the picture, of the second you have read the words, but of the third you presumably are ignorant—and supposedly are hopeful. The purpose of these words is to dispel that ignorance, their result: probably to shatter that hope.

For three years I have been a block in this third unit of our institution, but for the moment I have withdrawn from it so that as I write I view the scene from the top of Lawson Tower. I look down on a large city and within it a great University and near the latter, our Seminary. It is to the last that I would direct your attention for it is indeed a fascinating picture: one hundred men and women, in their twenties, moving here and there and united in the common task of making the most of the year. Fortunately there is no one to tell them how to do it, so the picture is one of many colors. The individual's will is his guiding star. (As it is with the congregations of this denomination so it must be with members of this Seminary, each a law unto himself) I see that some are deeply concerned about their task for they pause a few moments for reflection before plunging into a rich new day, or they step into Hilton Chapel a moment for the assistance that its congenial serenity always lends. Some find in the lovely music which fills the University Chapel at twilight a force for clearing the vision and quickening the will. Others get it in a lonely walk "when the long trick's over." Another group faces the task and with an attitude which seems to say, "I don't give a hang. Everything will work out all right."

I have said that the picture I am wit-

nessing is composed of many colors. That is because one hundred individuals have a variety of ways to use a year. Four colors stand out above the rest, however; the blue representing the students (human beings who do decently what their professors assign), the red designating the social animals, that royal purple denoting a combination of these two, and the pale green representing an absence of either. (There is room in the kingdom for forty-seven varieties, and in the pulpit, too, I suppose.)

The institution which I am viewing was constructed to meet the needs of all four of these groups. Look with me at the Library for instance. There are tables in the stacks for the blues; there are comfy chairs, dim lights, and a fireplace in the reading-room for the reds; a passageway through it gives the purple a chance to say "Hello" to his friends and show them his new overcoat as he goes to a learned lecture; in the periodical room parasitic greens congregate to discuss how busy they are. And likewise with the women's residences: on one floor and adjoining each other are a library, a laundry, and a den for the dance.

Let us make a closer examination of these primary colors. The blue seems to be a special case; since it is without distinct boundaries it serves as a background for the entire picture or rather to give the whole a hazy appearance. As examination week approaches the scene actually takes on the aspect of a landscape in Indian summer. You might have guessed two reasons why blue is the predominant color. In the first place, it signifies that students cannot forget completely in three years why they came here and that they are in a graduate school. Secondly, it is

partly a reflection from that deep azure lake on three sides of us, the University of Chicago. It is not the haze that impresses one today, however, but some splotches of the pigment in nearly a pure form. Well, thank God for a few of them, in this picture.

To turn from blue to red is to pass from work to play, and here are a few close-ups.

(1) Would you look at Earl (my own christening) as his eyes turn from the leaf of paper on his desk to the Chapel tower across the street. Oh, he's on the tenth line of his latest sonnet. (2) Martin seems pretty comfortably located, with his feet above his face. He is puffing away at his pipe so calmly that you would think he was reading Smith's *Old Testament History* rather than *The Canary Murder Case*, wouldn't you? (3) That long sigh from Room 240 demands an explanation. Oh, I see! Jerry has just finished his sermon for next Sunday. (4) When I hear a typewriter clattering away as that one is in Room 400 I get suspicious. Though it is impolite to read over another's shoulder I think that you should know the facts. "Dear Marge: Good news! I made three A's last quarter. I'm going to get that special scholarship, then we won't have to wait any longer. Tra la la, tra la la. . . . Be packing up your belongings. . . . Affectionately, Barnabas." What do you think of that? Well, right or wrong, when you are dealing with one hundred in their twenties you should be prepared for anything. (5) Tea and cookies seem to have pulled the ten fellows together in that other room. And the subject of discussion? I expected it—the old one. Marion came to us from a small college where there was plenty of fellowship and *some* scholarship; and after a few weeks of wrestling with a new job at the church and with life in a large city and on the campus of a great university, he has concluded that he is in a very cold

and impersonal place. Three weeks have passed and he has not got acquainted with the fellow across the hall and one-third of the Faculty he has never seen. Walter tells him to shut up and cheer up for he felt the same way when he came last year, but now that he has got beneath their skins he finds them to be a very friendly and big-hearted lot. But Marion remains unconvinced and resolves to get a following—for he's a born leader—and change things via politics. (According to our diagrams of ministerial development, his next move will be the organization of "The Society for the Recovery of Religion among Seminary Students." This gale is due in Chicago early in March.)

My attention is drawn across the street to the women's residences. (6) There they are, the whole population of fourteen, sitting on beds, desks, stools, and floor (the hostess has the chair), benevolently trying to transmute a bad day—Edith's birthday—into a good day. And how are they doing it? By an escape from reality, through limburger on rye and Sara Teasdale's poems. Esther's idea was to read Milne's *When We Were Very Young*, but that was voted down! But this incident is not representative. To actually get acquainted with them—and they bear close acquaintance—you should see them circled about the family table thrice a day, in their daily devotions, or as their presence graces other Seminary functions. It is not to be implied that they move *en masse* only. They work well in pairs or even singly. (7) Witness Caroline and George before a glowing fireplace, with soft music, dim lights, and a good book; (8) while Dorothy remains in her room getting that junior story in tiptop shape for Sunday morning. So you see the crimson and much of it, and methinks it will always be thus when one hundred phil-anthropes assemble.

You must sense by now the critic's

problem as he views this picture—a decided clash of colors. Nearly any one of the hundred could be either red or blue, but it is so difficult to be both at once! Where one succeeds in attaining to that lovely royal purple, two fade into that sickly green. And where are these colors to be found? I see a touch of purple in Hilton Chapel where some students stop to take invoice, in doorways where they withstand forces which at once repel and propel, and again along those paths where a fresh flower is plucked as one hurries by. And the greens? Although they tell us that Christian eyes are supposed to be blind to green imperfection I seem to see evidences of it around the soft chairs where newspapers and checkerboards are easily accessible, in washrooms at 9:00 A.M., and in some of the “easier” courses.

Such is the view that one gets as he looks down from Lawson Tower. If one beheld it day after day he would have to

add such regular quarterly organizations and activities as the Seminary Players (in drama), the Seminary Glee Club, the various athletic teams, and each week two tea parties, visits to the homes of faculty members, and trips downtown to opera, dramas, concerts, lectures, and exhibits, a fellowship meeting, and a vesper service. Although these activities are supposed to contribute to the common task mentioned in the foregoing, they are enjoyed by a relatively small number, the reds and purples generally.

So much for the picture: one with many colors just like the world of which it is a part. Does it contain elements which offend your tastes? I hope so, for along with the purple there exists the green. And that is why I eagerly turn now from a fascinating picture to a challenging game, from the job of reporting to that of achieving, so that future views of the students will not only bring new facts but will confirm old hopes.

Book Reviews

A NEW COMMENTARY ON HOLY SCRIPTURE

Edited by Charles Gore. New York: Macmillan Co., 1929. \$3.50.

This is another of the really excellent one-volume commentaries on the entire Bible. In these days when preaching and scholarship are both more concerned with developing ideas, with great personalities, and with biography and history, abbreviated commentaries are more in place than they would have been in the older days of detailed literal exegesis. Bishop Gore in this volume has attained a useful combination of critical scholarship and the evangelistic spirit.

B. W. ROBINSON

HOW TO UNDERSTAND THE GOSPELS

By Anthony C. Deane. New York: Harper & Bros., 1929. 212 pp. \$1.50.

This little handbook is good for a beginner in the study of the Gospels. It mentions the Papyri and the Oxyrhynchus sayings and many other recent finds of scholarship. Its treatment of the Fourth Gospel, however, is not quite ideal. "I find it impossible to think that anyone devised out of his own imagination the incidents which it records. Even the most marvelous (such as the raising of Lazarus) are accompanied by small incidental touches which it would be natural for the eyewitness to remember, but which it would tax the powers of the greatest writer of fiction to invent."

B. W. ROBINSON

THE ROMANCE OF THE ENGLISH BIBLE

By Laura H. Wild. New York: Doubleday, Doran & Co., 1929. 295 pp. \$2.50.

Miss Wild, professor of biblical literature, Mount Holyoke College, has given us an admirable sketch of the history of the English translations of the Bible from the times of Wyclif and Tyndale to the present. It gives appropriate space to recent translations. Photographs of Goodspeed, Moffatt, Ballantine, J. M. P. Smith, and others give life to the portrayal.

The author has a rare gift in seeing ahead. The chapter, "Dare We Prophesy?" is full of suggestion:

Soon we shall have a new era in English literature. Imagination and poetry will come to their own. An accurate understanding of the sense of Scripture will be a poetic understanding. The matchless English of Tyndale will never be imitated or repeated, it will simply be matched by some great future poetic linguist, socially minded, religiously enthusiastic [p. 245].

B. W. ROBINSON

THE BRIDGE BETWEEN THE TESTAMENTS

By Henry Kendall Booth. New York: Charles Scribner's Sons, 1929. 210 pp. \$2.00.

Booth has given us another of his very able popular volumes. It is not at all technical. There is increasing need in these days for the popular presentation of religion from the point of view of historical development. For any man who is endeavoring to complete his view of the development of Christian ideas this volume will prove a reliable and interesting guide in his journey from the latest phases of Old Testament religion to the religion of the Gospels.

B. W. ROBINSON

THE CHRISTIAN APPREHENSION OF GOD

By H. R. Mackintosh. New York: Harper & Bros., 1929. 231 pp.

"Scientific methods and the methods of religious faith—as of human friendships—are not the same." The nub of so much contemporary discussion of religion has been an identification of these two methods that Dr. Mackintosh's thesis will be welcomed as refreshing and alluring. It gives his book a certain superior and positive tone that is wanting in many a recent statement of Christian doctrine. Religious value-judgments he defines as "personal convictions on which we stake all." In his treatment of the idea of revelation he asserts the reality, not only of vicarious suffering, but of vicarious insight. "No consistent thinker," he affirms elsewhere, "has ever found it possible to depersonalize God without having to depersonalize man as

well." To say, with Ritschl or Tolstoi, that God is love is to think confusedly. "God and love cannot be read simply as an equation," for love is an expression of a personality. God is the Absolute Personality whose chief characteristic is holy love.

This volume is not primarily concerned to prove the truth of the Christian religion. It takes for granted conclusions which are still problematical for many. For instance, "no religion can live in which supreme power is not ascribed to Deity." But what inherent necessity is there that religion should live? "A view of God (as growing) overturns Christian faith and renders wholly confident prayer an utter impossibility." For those who are in a mood to raise the question as to whether a belief is to be discarded just because it robs us of prayer, this book is not intended. They must turn elsewhere for apologetics. What Dr. Mackintosh has done—and done with great success—is to "make explicit the truth which Christian faith contains implicitly." The task of theology he understands to be one of interpretation, i.e., to lead faith to a clearer consciousness of its own nature and meaning in the light of present-day thought.

A. C. MCGIFFERT, JR.

MORALITY IN THE MAKING

By Roy E. Whitney, New York: Macmillan Co., 1929. 167 pp. \$1.50.

Quite graphically the author discloses "the natural causes of our mental reactions in which our morality lies, in order to lay the foundation for a technique by which we can make changes in our own and others' moral reactions." He puts his finger on the desire for approval as the root of morality. If you want to learn how to treat a man who is wrong and knows it or how to treat a man who knows he is right, though you know he is wrong; or if you want to know why a wife loses influence over her husband or why some people have influence and others practically none, you will do well to let Mr. Whitney instruct you. His qualifications for the task grow out of days well spent at Oberlin and Union Seminary, his experience as a minister, and as personnel director of a large industrial plant.

A. C. MCGIFFERT, JR.

EPISCOPALIANS SPEAK OUT

Things That Remain. By Carl E. Grammer. New York: Macmillan Co., 1929. 219 pp. \$1.75.

Beyond Agnosticism. By Bernard Iddings Bell. New York: Harper & Bros., 1929. 170 pp. \$2.00.

Here are two books by Episcopalians, worth perusal for the sake of keeping track of the movement of liberalism within that distinguished denomination. In the first of them a cultured, thoughtful rector, widely read in contemporary literature and philosophy, directs a series of brilliant lectures at the heart of the great problems of the nature of man, and of the personality, providence, and inspiration of God. In the second a college president writes for tired mechanists who have grown weary and suspicious of the truth that is in Joseph Krutch and Aldous Huxley. He doubts the efficacy of the modern gnosticism that believes knowledge is sufficient unto itself to face the challenges of life. He recommends the revival of sacramentarianism in its devotional aspects. This is a salty book.

A. C. MCGIFFERT, JR.

CONGREGATIONALISTS SPEAK OUT

Do the Churches Dare? By Chauncey J. Hawkins. New York: Macmillan Co., 1929. 174 pp. \$1.50.

The Present Crisis in Religion. By W. E. Orchard. New York: Harper & Bros., 1929. 281 pp. \$2.50.

Both these congregational ministers, the one American and the other British, are troubled by the condition of contemporary Christianity. Dr. Hawkins pins his hopes of a recovery on an attempted dealing on a high plane with the fundamental problems of theology. He suggests the reinterpretation of Christian doctrine in the light of the principle of emergent evolution. He, with Dr. Richard Roberts, is among the first to appropriate this new concept for the purposes of Christian apologetic. There is much wisdom in his little book.

Dr. Orchard is not primarily concerned with theology. In an extended series of sermons he has already systematically stated the historic faith as still the best answer to modern questions. These were published in 1924 in

four volumes entitled, *Foundations of Faith*. In the present book he suggests that the real cure for "the confused mentality, the intellectual difficulties and the depleted spirituality of our times" lies in a revival of a critical mysticism. Is it out of deference to Dr. Orchard's own delight in beauty that his publisher has fabricated so lovely an example of bookmanship? Between the covers are much pungent thought and breadth of outlook.

A. C. McGIFFERT, JR.

JESUS

The Lord of Life. By H. T. Andrews and others. New York: Macmillan Co., 1929. 343 pp. \$2.50.

The Place of Jesus in Modern Christianity. By John Baillie. New York: Charles Scribner's Sons, 1929. 219 pp. \$2.00.

The first of these books represents a fresh approach to the incarnation by a group of nonconformist Britishers who for several years have worked together in intimate thought and prayer upon religious and theological questions. Among the more familiar names are those of D. Miall Edwards, A. T. Cadoux, and Vernon Bartlet; but the contributions of the other six are equally meritorious. In a recent gathering of a score of younger American theologians, there was an almost equal division between those who prayed to Jesus and those who did not. The former will find the point of view of this volume more congenial; but the latter will also prize it; for this is its attitude: "Jesus is not to be worshiped because logic and theology prove Him to be Divine, but because all that is in Him is Divine, in the sense that it compels our assent to its authoritative demonstration of the true way of life for mankind." Schleiermacher's emphasis on the "impulses" we derive from Jesus for religious living and Ritschl's assertion that Jesus' oneness with God is not substantial but ethical, "in character, in purpose, in love" are equally dominant. Though the mystical Jesus is evidently a vivid reality to these authors, so that they frequently get him mixed up with the historic Jesus, they acknowledge without excitement or condemnation that there are Christians whose communion with Jesus is

through the practical carrying out of his ideals.

An English gentleman was once defined as a man who read Plato with his feet on the mantelpiece. Dr. Baillie might qualify, for he confesses that he has "drunk long and deeply at the fountain of this Greek wisdom." This is the secret, perhaps, of the solidity and sweep of the book; and also of what seems to me its primary drawback, namely, a tendency to interpret Jesus too much in the light of the Gospel of John. An example of this bias may perhaps be detected in his discussion of Jesus' conception of the Fatherhood of God. Dr. Baillie softens this overmuch, neglecting to emphasize the divine qualities of jealousy, anger, and vindictiveness which, as Professor Case reminds us, cannot "without undue violence be eliminated from the actual teaching of Jesus." Perhaps any judgment on this point made by me will seem biased, as a mere filial attempt to defend against Dr. Baillie's attack the interpretation made by the eminent New Testament scholar and church historian, whose name I bear (*vide* p. 89). That's why I quote Case.

These criticisms are of secondary importance compared with the general value of Dr. Baillie's endeavor to show the relation of Jesus to our religious life. Those who are already familiar with his notable *Interpretation of Religion* will be prepared for the controlling dominance here of the Ritschlian point of view. This is all to the good. While paralleling in many ways the British book, it adds a capital section on the Atonement. Both these books deserve wide and careful reading.

A. C. McGIFFERT, JR.

PRAYER

By Mario Puglisi. New York: Macmillan Co., 1929. 296 pp. \$2.50.

This is a scholarly, liberal, genuinely religious book on prayer by an Italian Protestant. Both the publisher and Dr. Allen, who has done an admirable piece of translation, deserve thanks for enabling American readers to become acquainted with Dr. Puglisi, editor, author, lecturer, and champion of liberal Christianity. His volume suffers at times from lack of pruning. So massive have been his investigations

and so widespread his researches that his pages are occasionally cluttered up with material too scantily treated. But this negative criticism should not deter ministers from making this book their Lenten companion and stimulus. To Dr. Puglisi, "the central act of the religious life is prayer." This is a wholesome judgment. But, he would add, what kind of prayer? His answer indicates the evident sympathy he feels for two great Christian thinkers, James Martineau and Rudolph Otto. Let the following quotation stand as exemplary of many a provocative statement worth pondering on: "Personal prayer may be said to represent the exception rather than the rule" (p. 239). The bibliographical Appendix of thirty-five pages, listing not only collections of prayers of various religions, sects, and persons, but also studies on the history of prayer, sermons on prayer, silent prayer, the psychology and philosophy of prayer, is a treasure-house in itself.

A. C. McGIFFERT, JR.

THE THEOLOGY OF CRISIS

By H. Emil Brunner. New York: Charles Scribner's Sons, 1929. 118 pp. \$1.75.

Americans unfamiliar with German now have at their disposal two brief presentations of the "theology of crisis," of which so much is already available at second hand: Douglas Horton's translation of Karl Barth's *The Word of God and the Word of Man*; and, more recently, Emil Brunner's five addresses delivered in English in theological seminaries in the east. This so-called "Swiss-theology" stands diametrically opposed to humanism. It represents a reaction against the romantic theology of immanence which has been dominant since the days of Schleiermacher. It is a powerful revival of orthodoxy, an orthodoxy, however, which has frankly abandoned the authority of an inerrant Bible, and which emphasizes personal decision above dogmatic correctness. Dr. Brunner coolly universalizes his own experience, and insists that his particular kind of Christianity is the only valid and vital Christianity. Yet here is theology ably expounded, a theology, too, that attempts to interpret a kind of fiery, if somewhat morbid, religious experience that has recurred within the Chris-

tian movement. Whether the reader's reaction is mostly one of sympathy or of antipathy, or what is more likely, a mixture of both, he will find Brunner's passionateness and vigor a very wholesome religious tonic.

A. C. McGIFFERT, JR.

THE QUEST OF THE AGES

By A. Eustace Haydon. New York: Harper & Bros., 1929. 243 pp. \$2.50.

Against a tapestried background of the failure of the religions of mankind, Professor Haydon depicts the new religion of "mystic naturalism." Familiarly and with detachment this competent scholar in the field of "comparative religion" finds his way about among the living religions—Christianity, Hinduism, Jainism, Islam, etc. They are alike, he concludes, in giving primary importance to the "compensatory unseen world of wish and ideal." Professor Haydon withdraws the veil from the origins of their gods—nature gods, functional gods, creator gods, mediating gods, and fails to find God. The common denominator between these obsolescent religions and the new religion is a trust that the universe in its deepest meaning is on the side of human ideals, so that man may with courage and confidence seek the things that allure him. To be sure there is no longer any guaranty that man's quest is to be realized. We may no longer speak assuredly about the ultimate nature of the universe. Nevertheless, it contains certain elements of support and security: the stable balance of the natural world, the secure biological heritage of man, the enfolding social environment. If these be the deity of the new religion, its idea of salvation is the good life for all men, that is, a life that satisfies their deep-seated desires for (1) secure at-homeness in the world which is the result of an ample provision of economic necessities, (2) personal development and democratic participation in cultural achievements, (3) happy human comradeship, and (4) opportunities for creative activities.

Its way of salvation is the assumption of responsibility for putting purpose and providence into the social development of the evolutionary process. "The good world is not a gift." Its basis of authority is the scientific

method. The mood of the new religion is a stoical facing of such evils as are inevitable and a glowing fervor of scientific altruism. Colorful, palpitating, heroic, and wistful, this volume is very important for an understanding and evaluation of the so-called "humanist" movement, of which Professor Haydon deserves to be called the chief evangelist.

A. C. McGIFFERT, JR.

WHITHER CHRISTIANITY

Edited by Lynn Harold Hough. New York: Harper & Bros., 1929. 304 pp. \$3.00.

Begun as an attempt at "a piece of group thinking such as those so productively conducted by Canon Streeter," this volume fails to "jell." The expansiveness of American geography is probably responsible. In England it is easier to arrange frequent and extended week-end discussions, particularly if those who attend make these week-ends their main business and do not try to sandwich them in between tours of college preaching and the like. Nevertheless, although the book is a frankly admitted failure as an "utterance of an integrated interpretation of Christianity," it gathers together striking and suggestive individual utterances by men who are among the acknowledged leaders of American Christianity. What a galaxy of stars the Table of Contents discloses! Seminary men will take particular satisfaction in what President Palmer has to say about "Religion as a Heritage and an Adventure." Truly he belongs in this all-star cast which manager Hough has been more successful in assembling than in disciplining to a common task.

A. C. McGIFFERT, JR.

PALESTINE TO-DAY AND TO-MORROW

By John Haynes Holmes. New York: Macmillan Co., 1929. 279 pp. \$2.50.

The author, who made a three-week visit to Palestine under the auspices of Nathan Straus, records in this book his experiences and reflections.

The title is somewhat misleading: it should rather have been phrased something like *The Present Status of the Jewish Colonization of*

Palestine, or something else distinctly limiting the subject to the Jewish side of the picture. The presentation of the Arab case in the dispute and of the present conditions of the Arab population is exceedingly weak and desultory, in spite of the fact that, as Dr. Holmes himself states, the Arabs are "four or five times" as numerous as the Jews. Moreover, the author gives the impression of regarding the natives as decidedly guilty of the outbreaks which periodically bring about bloodshed and a reign of terror. His footnote references relative to the most serious of these outbreaks—that of August, 1929—are especially of that character. It seems to me that an impartial study of the facts in the case would not warrant such a one-sided, exclusively pro-Jewish judgment.

In general, then, those who wish to inform themselves of the status of the Jewish life and success in Palestine will find Dr. Holmes' book admirable; but for an account of the general conditions prevailing in Palestine today, the treatment is inadequate.

MATTHEW SPINKA

THE EASTERN ORTHODOX CHURCH

By Stefan Zankov. Translated and edited by Donald A. Lowrie. Milwaukee, Wisconsin: Morehouse Pub. Co., 1929. 168 pp. \$2.25.

Good books dealing with the Christian East are scarce and are published less often than once in a while. It is, therefore, an event when even an elementary treatment of the subject, such as the one of Dr. Zankov, of the University of Sofia in Bulgaria, makes its appearance. The book affords an excellent exposition of the spirit and teaching of the Orthodox East. It bears witness not only to the awakening which Orthodoxy has experienced, and to the friendly spirit toward Protestantism which animates many of its representatives, but also to the growth of interest in things Orthodox on the part of the Protestant West. In spite of certain omissions and minor errors, it may be confidently recommended to all who wish to become better acquainted with this neglected Christian communion.

MATTHEW SPINKA

CHURCH COMITY

By H. Paul Douglass. New York: Doubleday, Doran & Co., 1929, 181 pp. \$2.50.

A study of church comity is a timely subject when so much emphasis is now being given to the overhead direction of church life. Church leaders are aware as never before of "the fix they are in." Dr. Douglass relates the coming of comity to the development of urban life. He gives a detailed and accurate statement of the way in which comity is practiced. He deals with its sanctions, objectives, scope, participants, and the machinery and techniques by which it is operated. The book is of value to those who are interested in studying the processes of institutional control. It is especially valuable for church leaders in cities which are in the process of organizing comity committees.

SAMUEL C. KINCHELOE

RELIGION LENDS A HAND

By James Myers. New York: Harper & Bros., 1929. 167 pp. \$1.50.

"Church people sing and pray and listen to sermons but when you ask them to do something real they can't stand the gaff," observes one of the many colorful characters in these case studies of the church at work. It would be interesting to get the reaction of the author of this statement to *Religion Lends a Hand*. Certain apologists for religion and the church have frequently found a convenient escape from the necessity of producing fruit by so tampering with the seasons that harvest-time never quite arrives—at least on earth. But Mr. Myers has accepted the challenge to give us something real and significant about the work of the church, and he has done it in a way that is graphic, interesting, and convincing.

The appeal of this book goes far beyond those who want to believe the church is worth while in a practical way. It lays much burden of proof at the door of those who maintain that the church is losing its power and place in the present social order. Bible classes and discussion groups will find here fresh and stimulating material for their grist.

C. R. HUTCHINSON

JESUS OF NAZARETH

By Joseph Klausner. Translated from the Hebrew by Herbert Danby. New York: Macmillan Co., 1928. 434 pp. \$2.50.

This is the third printing of the English translation of this book, which fact alone attests its wide popularity. The author, a Jew and a Zionist, composed the work originally in modern Hebrew for Hebrew-speaking people. He regards Jesus as first of all one of his own people and undertakes to set him forth in a scientifically objective manner as such. Significant in the study is the author's familiarity with, and use of, the rabbinical sources as well as the other sources in existence for the life and times of Jesus. His treatment is arranged systematically: beginning with a literary study of the various sources, he proceeds next to a study of the environmental conditions, followed by a lengthy discussion on the life, ministry, and teachings of Jesus. He frankly faces and attempts to answer the age-old question involved in any study of the life of Jesus, i.e., "Christianity was born within Israel, and Israel as a nation rejected it utterly. Why?"

S. LESSLY

THE UNITED STATES OF EUROPE

By Paul Hutchinson. Chicago: Willett, Clark & Colby, 1929. 225 pp. \$2.00.

The movement toward a new economic and political federation of the nations of Europe has passed out of the prophet's dream stage and now lifts its head above the eastern horizon. In this book Dr. Hutchinson, the managing editor of the *Christian Century*, describes vividly the history of that movement, the influences which have affected its character, its industrial forerunners, and its future prospects. He sees European problems as primarily problems of bread and clothing and housing for Europe's masses, and they cannot be solved by political treaties or disarmament conferences, important as both may be. Nearly every country in Europe is faced with surplus population and surplus products, and they no longer have America and Asia as outlets. This situation has been complicated by the tariff laws which each nation has built

against the others, and further by the high tariffs which America has raised and by which it prevents Europe from paying its debts to us in the only way it can pay them—by exchange of commodities.

The leaders of industry have been quicker than the leaders of politics to search for a solution. The author shows how the cartels—the huge international trusts in iron, steel, coal, wool, cotton, etc.—are already pointing the way toward a political unity which must surely follow if the masses of Europe are to be saved from starvation, on the one hand, or bitter wars of extermination, on the other. Whether this salvation can be effected is by no means sure. The greatest obstacles in its way are “the mutual suspicions and hatreds existing between the common people of the different nations.” These mutual suspicions are age-long and they will probably not disappear until the masses have faced a greater enemy—hunger—against which they will have to unite or perish. Just how near that time is, no one can tell, but it is far nearer than the average European suspects.

The citizens of each small nation of Europe still walk about telling each other that Europe rules the world. Yet no traveler with a sensitive mind comes away from Europe without the distinct feeling that a great subconscious fear is stalking through the minds of the more intelligent leaders. They realize that the day of the small nation has passed, that tomorrow will see four or five great federations: Russia, America, the Orient, and Europe. If Europe does not become a federation, it will become the prey of the great industrial syndicates and the empire-building foreign policies of the other federations. Many precious cultural and sentimental values may be lost in such a federation. It is altogether possible the resulting human product will be a more standardized and less refined individual than the present system of small states brings forth as its crop. But facts are facts and among the most certain of them is that the choice of Europe at present is not between small cultural units and large economic federations; it is between the latter and death.

This is an altogether inadequate description of what Dr. Hutchinson has tried to show in

his book. Not in recent years has there appeared in this field a book so timely, so wide-visioned, or so absolutely convincing. The onrush of its reasoning, the piling of fact upon fact, the rugged and irresistible logic, and the simple clarity of its style make it a book of the first importance. It is recommended not only to those who have an interest in international affairs, but to everyone who cares to develop insight and understanding of a movement which will profoundly affect the world's future for better or worse. Travelers to Europe can find their way about the surface of things with the aid of a *Baedeker*, but they would do well to have this book along to understand what's going on beneath the surface.

FRED EASTMAN

A PILGRIM MOTHER

By Helen May Crockett. Boston: Pilgrim Press, 1929. 38 pp. \$0.50.

This play, according to the author's Foreword, owes its inception to Dr. Ozora S. Davis, “who vividly painted, at our Thanksgiving breakfast, the culinary problems of four women on that first Thanksgiving Day. Mrs. Ozora S. Davis made valuable suggestions as to the character of John Billington.” The play was written by Miss Crockett in our drama-writing class and was later produced by the Seminary Players and now quite properly appears in printed form from the Pilgrim Press. It is a strong play, built around the struggles of a Pilgrim mother—Mrs. Billington—who tries to hold her brood together in spite of a shiftless husband. It is in one act and requires three men, four women, an eleven-year-old boy, and a thirteen-year-old boy. It is especially suitable for the Thanksgiving season. No royalty required.

FRED EASTMAN

PLAYS AND PAGEANTS FOR THE CHURCH SCHOOL

Selected and edited by Marie W. Johnson. Boston: Beacon Press, 1929. 194 pp. \$2.00.

Here are fifteen plays and pageants by as many different authors. They have all been tried out in practical experience in church schools in various sections of the country.

The compiler believes that they have all demonstrated their value in practice. A reading of them does not give one any great sense of beauty or of elevation. The best that can be said is that they are better than most of the plays and pageants now in print and designed for the use of children in church schools. It is altogether likely that they will produce better than they read. Five of the fifteen are adapted for use in the church auditorium, the others for the parish-house or church assembly room.

FRED EASTMAN

The Music Corner

In connection with the article elsewhere in this issue on the problem of selecting a new hymnbook, the titles of three valuable and scholarly hymnbooks are printed herewith:

The English Hymnal. London: Oxford University Press. (Strongly Trinitarian texts.)

Songs of Praise. London: Oxford University Press. (For liberal and nonconformist churches.)

The Harvard University Hymn Book. Cambridge: Harvard University Press. (A notable collection of great hymns of all ages.)

Ministers and musical directors who are eager to expand the repertoire of their choirs with churchly music within the capacity of an

ordinary chorus may be interested in the following partial list of choral music sung in the joint chapel services of The Chicago Theological Seminary and the Divinity School of the University of Chicago during the Autumn Quarter, 1929:

ATWOOD. Teach me, O Lord, the way of Thy statutes

BACH. Grant us true courage, Lord

BACH. Break forth, O beauteous, heavenly light

BACH. Now let every tongue adore Thee

BORTNIANSKY. Lo, a voice to heaven sounding

BYRD. Sacerdotes Domini

DAVISON. Ye watchers and ye holy ones

FIFTEENTH CENTURY TUNE ARRANGED BY DICKINSON. Now our morning hymn ascendeth

HOLST. Let all mortal flesh keep silence

KASTALSKY. Hail, holy light

KOPYLOFF. God is a spirit

PRAETORIUS. Lo, how a rose e'er blooming

PURCELL. Let my prayer come up into Thy presence

RACHMANINOFF. Triumph! Thanksgiving!

S. S. WESLEY. Lead me, Lord, in the paths of righteousness

HEALEY WILLAN. O King all glorious

Copies of these anthems may be obtained from E. C. Schirmer Music Company, 221 Columbus Avenue, Boston, Massachusetts, or may, presumably, be ordered through local music dealers.

CECIL MICHENER SMITH

Religious Dramas for the Easter Season and Springtime Generally

A List Revised March 1, 1930

A. FOR PASSION WEEK AND EASTER

1. *The Resurrection*, by ROSAMOND KIMBALL. Four scenes. Twelve men, three women, the voice of Jesus. An Easter service arranged for tableaux and a reader from biblical text. Samuel French, 25 West 45th St., New York. 35 cents. (No royalty.)
2. *The Boy Who Discovered Easter*, by ELIZABETH McFADDEN. Adapted from

the story "The Boy Who Discovered Spring," by Raymond Alden. One act, three scenes. One man, two women, one boy. Samuel French, 25 West 45th St., New York. 35 cents. (Royalty, \$10.00 where admission is charged; \$5.00 where it is not.)

3. *Dust of the Road*, by KENNETH SAWYER GOODMAN. Three men, one woman. A dramatization of the old legend that



Judas is allowed to return to earth once a year to plead with some soul tempted to betray friendship. While written for Christmas, it can easily be adapted for Easter by the changing of one or two lines. The Stage Guild, Railway Exchange Bldg., Chicago. 50 cents. (Royalty, \$10.00.)

4. *The Two Thieves*, by ESTHER WILLARD BATES. One act. Two men, a choir (unseen), a harpist (unseen). A short dialogue play for Good Friday. Walter H. Baker Co., 41 Winter St., Boston. 35 cents. (No royalty.)
5. *Saint Claudia*, by MARSHALL N. GOULD. Three acts, five scenes. Nine men, seven women, one child, extras. A play about the wife of Pilate and her conversion to the Christian faith. Pilgrim Press, 418 South Market St., Chicago. 65 cents.
6. *He Came Seeing*, by MARY P. HAMLIN. One act. One setting, simple interior of a house in Jerusalem. Three men, two women, and neighbors including a few children. A strong dramatization of the story of a blind man whom Jesus healed and who then had to choose between silence, imposed upon him by the Pharisees, and testimony in behalf of Jesus. Samuel French, 25 West 45th St., New York. 35 cents. (Royalty, \$5.00 when no admission is charged, \$10.00 when admission is charged.)
7. *The Rock*, by MARY P. HAMLIN. Three acts, four scenes. Six men, five women. A character study of Simon Peter. Pilgrim Press, 418 South Market St., Chicago. 35 cents. (No royalty.)
8. *The Triumph of the Defeated*, by FRED EASTMAN. An Easter pageant. Eight speaking parts including Paul, Luther, Galileo, William Lloyd Garrison, Susan B. Anthony, and others; thirteen non-speaking parts; an organist and invisible choir. Requires no scenery and is designed for the chancel or church platform. Plays about one hour. The theme is the ultimate triumph of the courageous and righteous souls who are defeated by the forces

of fear and hatred. Samuel French, 25 West 45th St., New York. 35 cents. (Royalty, \$5.00.)

B. GENERAL

9. *What Men Live By*, a dramatization by VIRGINIA CHURCH of the story by Leo Tolstoi. One act, two scenes. Five men, three women, two children, an angel, and a little devil. The Walter H. Baker Co., Boston. 35 cents. (Royalty, \$10.00.)
10. *Pawns*, by PERCIVAL WILDE. One act. Five men characters. A powerful anti-war drama. The characters are simple peasants on either side of the Austrian-Russian frontier. Having been friends for generations, war makes them enemies and brings disaster until they reassert their common humanity. Walter H. Baker Co., Boston, Mass. 35 cents. (Royalty on application.)
11. *The Color Line*, by IRENE TAYLOR MACNAIR. One act. Three men, three women. About thirty minutes. The problem of the missionary in China and the Chinese student in America. Missionary Education Movement, 150 Fifth Ave., New York. 25 cents. (No royalty.)
12. *Bread*, by FRED EASTMAN. One act. Two men, three women. About 25 minutes. The struggle of a modern farm family for economic independence and culture. Samuel French, 25 West 45th St., New York. 30 cents. (Royalty, \$5.00.)
13. *America's Unfinished Battles*, by FRED EASTMAN. A pageant. Sixty to three hundred characters. No scenery. Various costumes. Plays one hour. Samuel French, 25 West 45th St., New York. 35 cents. (Royalty, \$5.00.)
14. *The Gift of Self*, by PHILLIPS E. OSGOOD. An allegory for children. No scenery needed, just the platform. Six boys, five girls, one man, one woman. Plays about 30 minutes. Abingdon Press, 740 Rush St., Chicago. 20 cents. (No royalty.)

15. *The Mark of the Master*, by ROBERT C. KEMPER. One act. Six men, one woman. A biblical and imaginative play centered around Peter and his conflict with Caiaphas and Annas. Powell & White, Cincinnati, Ohio. 30 cents. (Permission to use granted with the purchase of six copies.)
 16. *El Cristo*, by MARGARET LARKIN. One act. Four men, two women. Won the prize offered by Samuel French and also the cup offered by David Belasco for the best one-act play of 1926. Deals with the mixture of politics and religion among the Penitentes of the Southwest. Samuel French, 25 West 45th St., New York. 50 cents. (Royalty, \$10.00.)
 17. *The Neighbors*, by ZONA GALE. One act. Two men, six women. Very humorous treatment of a dramatic situation in a village. Religious in its effect upon an audience. About one hour. Samuel French, 25 West 45th St., New York. 50 cents. (Royalty, \$10.00 when admission is charged, \$5.00 when it is not.)
 18. *Spreading the News*, by Lady GREGORY. One act. Seven men, three women. About forty minutes. A delightful satire of gossiping neighbors. Samuel French, 25 West 45th St., New York. 50 cents. (Royalty, \$5.00.)
 19. *Granny*, by MARGUERITTE H. BRO. One act. Two men, three women, one fourteen-year-old boy. A moving story of a Wisconsin schoolma'am who has to choose between an adventurous way advised by her grandmother and an easier but lifeless way ordered by her environment. A missionary slant makes it suitable for a missionary-society production as well as for general use. Powell & White, Cincinnati, Ohio. 30 cents. (Royalty, \$5.00.)
 20. *The Deathless World*, by J. M. S. TOMPKINS. One act. Five men, two women. The Baker International Play Bureau, Boston. 50 cents. (Royalty, \$5.00.)
 21. *Outward Bound*, by V. SUTTON VANE. Three acts. Six men, three women. One interior. Modern costumes. The scene is laid on board a ship outward bound, but whither? It is gradually learned that all the characters, with two exceptions, are dead. The play is strongly religious in effect. Samuel French, 25 West 45th St., New York. \$1.35. (Royalty on application)
 22. *Modern Religious Dramas*, a collection of eleven one-act plays and two pageants. Includes numbers 3, 9, 11, 12, 13, 16, 17, and 20 above. Edited by FRED EASTMAN. Henry, Holt & Co., One Park Ave., New York. \$3.00.
- C. MANUALS
- Drama in Education*, by GRACE SLOAN OVERTON. Covers the theory and technique of dramatic production in churches. Century Co., 353 Fourth Ave., New York. \$2.50.
- The Dramatization of Bible Stories*, by ELIZABETH ERWIN MILLER. A handbook on the why and how of dramatizing Bible stories in the church school. Especially good for children. University of Chicago Press. \$1.25.
- Bible Dramatics*, by JAMES WATT RAINE. Designed primarily for the "grown-up young people." More than half the book devoted to Bible dramas worked out by the author. Century Co., \$2.00.

Hammond Library Extension Service Bulletin

EVERY modern minister must be a constant reader. But it is not enough for him to read. By indiscriminate reading he could fritter away much of his time and do himself more harm than good. In view of the enormous output of the religious presses of the country, he must learn to be a discriminate reader. It is with the purpose of helping the ministers of our Congregational churches in this respect that the Hammond Library is offering its extension service. This service is provided for all students and graduates of our Seminary, and all Congregational ministers residing in the following states: Arkansas, Colorado, Illinois, Indiana, Iowa, Kansas, Louisiana, Michigan, Minnesota, Missouri, Montana, Nebraska, New Mexico, Oklahoma, North Dakota, South Dakota, Texas, Wisconsin, and Wyoming.

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in two-cent stamps upon return of the book.

It is advisable that a list of five to ten titles in their order of preference be submitted, since the first choice might not always be available. Upon returning a book, please send a new request for the next book, if it is desired. In addition to the new books the entire collection of the library is open to Congregational ministers, subject to the same regulations, except that the older books are renewable.

In accordance with the permission granted by the postal authorities to the Seminary, the rate of postage on books sent out by our library is greatly reduced. The reduced rate of postage applies, however, only to those residing within the first three zones, for which the rate is three cents for the first pound and one cent for each additional pound. *In order to be entitled to this rate, the special label which is enclosed with every book mailed out under this ruling must be used.* Borrowers residing beyond the third zone must pay the regular parcel-post rates.

The following is a selected list of new books added lately:

Bible Study:

- BLUNT, A. S. F.: The Gospel According to St. Mark
CAVE, SYDNEY: The Gospel of St. Paul
CHARLES, R. H.: A Critical and Exegetical Commentary
on the Book of Daniel
DEANE, ANTHONY C.: How to Understand the Gospels
DEISSMANN, ADOLF: The New Testament in the Light of
Modern Research
DUNCAN, G. S.: St. Paul's Ephesian Ministry
FISKE, C., and EASTON, B. S.: The Real Jesus
GILBERT, G. H.: The Christian Content of the Bible
HOLMES, ARTHUR: The Mind of St. Paul
LOCK, WALTER: Epistle to the Ephesians
POWELL, J. W.: In Search of God
ROPES, J. H.: The Singular Problem of the Epistle to the
Galatians
WILLETT, H. L.: The Bible through the Centuries

- Church History:* ANGUS, S.: Religious Quest of the Graeco-Roman World
 CAMPBELL, J. M.: The Greek Fathers
 CASE, S. J.: Experience with the Supernatural
 CHAPMAN, JOHN: St. Benedict and the Sixth Century
 DEANESLY, M.: A History of the Mediaeval Church
 HINDUS, MAURICE: Humanity Uprooted
 History of Christianity in the Light of Modern Knowledge
 MARTI, O. A.: Economic Causes of the Reformation in England
 NIEBUHR, H. R.: The Social Forces of Denominationalism
 VOSSLER, KARL: Mediaeval Culture
 ZANKOV, STEFAN: The Eastern Orthodox Church
- Missions and Comparative Religion:* ANDREWS, C. F.: Mahatma Gandhi's Ideas
 HAYDON, A. E.: The Quest of the Ages
 JONES, E. S.: The Christ of Every Road
 LO, R. Y.: China's Revolution from the Inside
 STARR, FREDERICK: Confucianism
 SUNDERLAND, J. T.: India in Bondage
 URQUHART, W. S.: The Vedanta and Modern Thought
 WALLER, E. H. M.: Church Union in South India
- Pastoral Theology:* KERNAHAN, A. E.: Christian Citizenship and Visitation
 Evangelism
 MITCHELL, W. S.: A Seven Day Church at Work
 NEWTON, J. F.: The New Preaching
- Philosophy, Psychology, and Science:* SMITH, T. V. (ed.): Essays in Philosophy
 SMITH, T. V.: The Philosophic Way of Life
 WHITEHEAD, A. N.: Process and Reality
- Religion and Theology:* ADAM, KARL: The Spirit of Catholicism
 BRUNNER, H. E.: The Theology of Crisis
 BURGGRABER, WINFIELD: The Rise and Development of Liberal Theology in America
 HOUGH, L. H.: Whither Christianity?
 HUNTER, A. M.: The Teachings of Calvin
 JONES, R. M.: Some Exponents of Mystical Religion
 MACKINTOSH, H. R.: The Christian Apprehension of God
 MACKENZIE, W. D.: Man's Consciousness of Immortality
 MURRY, J. M.: God
 ORCHARD, W. E.: Present Crisis in Religion
 PAGE, KIRBY: Jesus or Christianity?
 PUGLISI, MARIO: Prayer
 SPERRY, W. L.: Signs of These Times
 UREN, A. R.: Recent Religious Psychology
- Religious Drama:* CHENEY, SHELDON: The Theatre
 JOHNSON, MARIE: Plays and Pageants for the Church School
 MANTLE, BURNS (ed.): The Best Plays of 1928-29
 SMITH, ROY L.: Pantomimes and Pageants for Pulpit Use

Religious Education:

BOWER, W. C.: Religious Education in the Modern Church
BOWER, W. C.: A Survey of Religious Education in the
Local Church
KIRKPATRICK, J. E.: Force and Freedom in Education
KIRKPATRICK, JOHN (*et al.*): College Control in Michigan
MITCHELL, A. M.: Children and the Movies
SCHWEINITZ, KARL DE: Growing Up

Biography and Literature:

FEBVRE, LUCIEN: Martin Luther, A Destiny
HIBBEN, PAXTON: The Peerless Leader, William Jennings
Bryan
HUTCHINSON, PAUL: Men Who Made the Churches
KROPOTKIN, P.: Memoirs of a Revolutionist
PELL, JOHN: Ethan Allen
RUGG, W. K.: Unafraid, the Life of Anne Hutchinson

Social Ethics:

HALLENBECK, W. C.: Minneapolis Churches and Their
Comity Problems
JOHNSON, F. E.: The Social Work of the Churches
LUNDBERG, G. A.: Social Research
ODUM, H. W., and JOCHER, K.: An Introduction to Social
Research
SOROKIN and ZIMMERMANN: Principles of Rural-Urban
Sociology
THOMAS, DOROTHY S.: Some New Techniques for Studying
Social Research

Yours for a better reading program,

MATTHEW SPINKA, *Librarian*

New Strength

Hundreds of ministers have found new strength for their work by attendance at our Summer Quarter sessions.

For the summer of 1930 a rich curriculum of graduate courses with academic credit is offered to pastors, teachers, and other students. The subjects include **Old and New Testament, Church History, Theology, Homiletics, Religious Education, Social Ethics, Mental Hygiene, Public Speaking, Religious Drama, Journalism, Biographies, and Music.**

The instructors will include the regular faculty of the Seminary and in addition: Walter Burr, Edmund S. Conklin, Richard H. Edwards, W. H. Greaves, Paul Hutchinson, and Carl S. Patton.

Courses in the University of Chicago will also be available.

Two independent terms:

- (1) June 16 to July 23
 - (2) July 24 to August 29
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